A U M

And he who, remembering me at the moment of death, quits the body and comes forth, enters my nature; there is no doubt about that. Or, again, whatever nature he thinks on when he abandons the body at last, to that only does he go, O son of Kunti! having been always conformed to that nature. Therefore think on me at all times and fight.—*Bhagavad-Gita.*

As is the outer, so is the inner; as is the small, so is the great; there is but one law; and He that worketh is One. Nothing is small, nothing is great, in the Divine Economy.—*Hermetic Philosophy.*

THEOSOPHY

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MASTERS AND THEIR MESSAGE

SOME CHAPTERS FROM THEOSOPHICAL HISTORY.

WHAT IS THE INTELLIGENCE?

Mediumship is the opposite of adeptship; the medium is the passive instrument of foreign influences, the adept actively controls himself and all inferior potencies.
—*Isis Unveiled,* II, 588.

We have seen that *Isis Unveiled* makes the basic proclamation of the continuous existence since the dawn of humanity of a Hierarchy of exalted Beings, and of a secret doctrine of which They are the custodians, and as well the avowal on the part of the writer of her own intimate acquaintance with these Adepts and with their teachings, which she names Theosophy, the Wisdom-Religion.

The Teacnings affirm the existence of the Supreme Spirit, the identity of Man-spirit with the Supreme Spirit; the doctrine of cycles of activity and repose, "a regular alternation of ebb and flow in the tide of human progress;" the law of compensation or Karma; the process of evolution, metempsychosis, or reincarnation, or of the series or gradual changes in the Soul.

The basic principles are applied to recorded history, to philosophy, religion, science; to geologic transformations; to the rise and fall of civilizations; to the great characters whose work and whose teachings have from age to age profoundly affected mankind.

The phenomena of consciousness are examined, normal and abnormal classes are considered, compared, contrasted, in the light of the principles laid down and the deductions drawn from the evidences available for all.

It is shown that neither the objective nor the subjective experiences of mankind, collectively or individually, are at any period unique, but that "as above, so it is below. That which has been will return again. As in heaven, so on earth:" that "our NEW result is only an *old idea.*"

It is proved that Law underlies all phenomena soever; that nature is a unity, "a cosmos, not a chaos;" that Intelligence is behind all activity of every kind, and that the great question is always, *What Is The Intelligence?*

Over and over, and yet over again, in *Isis Unveiled,* as in all her subsequent writings, Madame Blavatsky states the great axioms of the Soul, repeats the eternal basic principles, remarshals the evidences of accumulated human experiences in every clime and in every age, and shows that these axioms and these principles apply to and govern in all the transactions of Life, the least as well as the greatest.

The basis from which *Isis Unveiled* is to be studied, if the inquirer is to receive any light other than that which results from a mere addition to his information, is indicated in the question asked in the *Preface*: *Is it too much to believe that man should be developing new sensibilities and a closer relation with nature?* Answering her own question, Madame Blavatsky says that "the logic of evolution must teach as much, if carried to its legitimate conclusions. If, somewhere, in the line of ascent from vegetable or ascidian to the noblest man a soul was evolved, gifted with intellectual qualities, it cannot be unreasonable to infer and believe that a faculty of perception is also growing in man, enabling him to descry facts and truths even beyond our ordinary ken."

Approached in this way, *Isis Unveiled* appears not merely an interesting or extraordinary collection of fact and fable; not merely a dissertation on comparative religion and philosophy; not merely an assault on scientific theories and conclusions, or an added bundle of speculations by Madame Blavatsky on spiritualistic and other psychical manifestations. It is then seen to be written, not to amuse or interest or controvert any one or anything, but to *arouse* —to arouse new sensibilities and a closer relation with nature; to feed the growing faculty of perception in man; to enable the student himself to descry facts and truths beyond the ordinary ken.

From such a study, and from the change in the mind of the race in the last forty years, it can be seen that there has been an incoming of a new class of egos, and that *Isis Unveiled* was and was intended to be a preliminary re-presentation of the ancient eternal secret doctrine at a cyclic interval when the old order was expiring and the new in process of birth. On no other hypothesis can the prodigious revolution in the world of ideas in a single gen-

eration be explained—a mental and moral revolution without a parallel in the whole course of human history: moral, as well as mental, for not only has there been a break-up of old molds of thought, and new basic ideas injected, but a new direction has been shown, another world opened up in co-adunition with the old, and the fierce energy of the pioneers of thought turned into the breach.

The revolution has but commenced, indeed it is rather confusion and anarchy than revolution, and not to be measured but in the span of many successive generations. But over and beyond the throes and earthquakes, it can be seen even by the half-aroused that what in fact is in process is the submergence into a long oblivion of the ruling ideas of centuries, and the emergence of a new continent of basic concepts and principles. The Soul of Man is still the Soul of Man, but this Soul is freeing itself from geocentric dominance and grappling for a heliocentric idea: is shaking free from the materialistic and the anthropomorphic and groping for the spiritual.

We have seen that *Isis Unveiled* was dedicated to the Theosophical Society which was founded to study the subjects on which *Isis* treats. In the years that followed, H. P. B. wrote and worked incessantly, always from the same basis, always with the same end in view, always upon the lines she herself had laid down at the beginning. We have so far noted only the salient and epochal statements and events, trying to indicate the directions given and the example set for those who might be attracted directly to the philosophy she brought. We have tried in some confused and blurred manner to bring home to those students the visible indirect effect upon the world at large of her teachings, however those teachings have been appropriated, perverted, misunderstood and misapplied by those who only received some fragments at second and third hands.

From first to last many thousands of men and women of varying degrees of intellectual attainments and comprehension, of varying degrees of sincerity of purpose, of diverse limitations of race, creed and caste, of diverse personal karmic impediments, have been attracted directly to the teachings of Madame Blavatsky. Of these it is safe to say that nine out of ten retired after a few weeks or a few years of more or less desultory study and effort to assimilate and apply some portion of what she taught. Once more returned to the old familiar streams of thought, will and feeling, these many erstwhile aspirants and seekers deepened and broadened the old channels, irrigated the old fields with some of the acquired ideas, broke down some of the ancient barriers and started a thousand tangential rivulets of thought. The literal hundreds of cults and personal followings under the general dim name of mysticism, new thought, new sciences, occultism, and so on, that have sprung up in the last forty years, one and all have their origin in former students or dabblers in Theosophy. There are hundreds of mystical "moons" to-day, all of whose light is but a pale and distorted reflection from the one sun of Theosophy.

With the indirect resultants, and the tangents of thought that have their source in some portion of the teachings of Madame Blavatsky, we have only a remote concern. We follow the direct line of the teachings, and our purpose in writing is the help of those students, present and to come, who are in immediate contact with the Message of the Masters embodied in the writings of H. P. Blavatsky and William Q. Judge. We are not writing for those, whoever they may be, who are trying to correct and improve upon the teachings in the light of their own experiences and ideas, but only for those who, like ourselves, are striving to correct their own ideas, and understand their own experiences, by the light of Theosophy, and in order to be the better able to help and teach others.

The initial difficulty in the path of the student is the gaining of a clear mental perception of the fact of the existence of Masters, of a body of knowledge of which They are the custodians through the ages, and that neither the Masters nor Their knowledge are subject to the mutations of humanity or human efforts. We hold profoundly that any man of ordinary intelligence who has reached that condition of mental discontent with what he knows that he is "willing to accept truth wherever it may be found," and who is in that moral state that if his discontent is removed he will defend the truth found, "even looking popular prejudice straight in the face," will infallibly find his initial difficulty removed by a study of the writings of H. P. Blavatsky.

This is also the first testing out of the candidate. Does he want truth enough to look his own prejudices and the prejudices of others straight in the face? When he finds truth, what will he do with it? Will he appropriate it to his own use and profit, or will he appropriate himself to truth, and use himself for the defense, *i. e.*, the spread, of the truth he has found? The voice of the mind is only heard on that plane where the mind acts. The mind looks on truth as an externality, and cries out for it. If the cry is genuine, it is answered. The mind accepts the fact, but will the soul assimilate it? For the moral nature is not an attribute of the mind. The moral nature is not so much concerned in the mental possessions as in the use made of those possessions. And unless the Soul assimilates the truth, puts it to use to benefit the minds and souls of others even as it has been benefited, the Message has not been heard. It has been given but it has not been received.

We worship and reverence great minds. But the Masters are nowhere spoken of as great minds. Everywhere they are spoken of as Mahatmas, *i. e.*, *Great Souls*. We also are Souls. The Masters know this, and therefore they speak to us as Elder Brothers speak: they speak as Soul to soul. But They are perforce limited in Their speaking to us to the terms of our instrument and experience. They speak as soul, but they are compelled to speak to us in terms of mind. Many of us think we are bodies, *i. e.*, matter. So thinking how could we hear the Voice of the Master? Others of us think we are creatures, fallen creatures, mortal creatures, minds,

and what not. How could we hear the Voice of the Master, were it ever so near? But some have tried out all these ways of thinking, have some part broken loose from their limitations and cry out for truth, no matter how, no matter whence. Only such could by any possibility hear the Voice of the Master, and for such was the plain, clear, profound Message from the Master *embodied* in *Isis Unveiled*.

These men who are seeking for truth are not confined to any caste, any creed, any particular position or circumstance in life. Churchmen, scientists, business men, professional men, educated men, illiterate men, good men, bad men—one may be any of these and yet be in profound mental dissatisfaction with what one knows or with the avenues to knowledge available. It is this which is the criterion, this which is the dawning of "new sensibilities," this which is the potency of a "closer relation with nature." If, in addition, the moral nature is awake, then is possible also the dawning of a faculty of perception, "enabling him to descry facts and truths beyond our ordinary ken."

The boundary passed, what is the student going to do? He has heard the Voice of the Master; he has received the Message. What will be his next step?

Each step is at once a difficulty and a test, and the first step is not left behind when the second is taken; *all* the past is in each moment of the present. The character has not been changed by the perception that Theosophy is the Message of the Masters. Acquired tendencies, habits, ideas and modes of thought have not been dropped into oblivion by joining the Third Section of the Theosophical Society as a probationer. Would that this were true! What has been lost or shaken off once and for all? *Nothing*. This character has been acquired through ages of action in countless bodies. It cannot be slain and a new one entered into in an instant. This body and nature are the body and nature of the race, of the time, and of the family, as well as of the individual. Who thinks, This is *my* body and this is *my nature,* has but to try to do with them as *he* wills, to find with heart-rending quickness and surety that his body and his nature belong to thousands besides himself, that a thousand dissents and resistances to change will spring into fierce life and opposition within and without. Every erroneous idea and desire that he has *ever* entertained are in that body and nature. It is *their* body and nature as well as his. He has not entered into peace. He has entered into war. What then has he gained? He has gained contact with truth and the right to try to assimilate it. "The only right of the neophyte is to be tried."

We forget that the mind is always full. Whether our mind is great or small, whether our ideas are true or false, the mind is always full. Nature abhors a vacuum in all things. The student then has to essay the task of literally creating a new mind in the midst of the body and circumstance in which he finds himself. His task is not to change his external environment, but to re-create his internal environment, to bring to birth and being a new inner man.

This cannot be done by merely bathing and perfuming the old nature. The old nature has to be transformed. This is that "series or changes in the soul" whereof H. P. B. speaks as the meaning of evolution, metempsychosis, or reincarnation. One has but to await nature's process to die and get a new body. This of which we are speaking is the getting of a new nature. The operation is internal, not external; it is individual effort that does it, not natural impulse, for "natural" impulse is the impulse of that nature we have, whatever that may be. It is to be accomplished by Will, not desire.

The first advance, then, is the one true perception that there are Masters and here is Their Message. In that perception, and in that alone, there lies for the student the power to rouse the Will. Will he now hold fast to the one true perception, and by its light and power study the Message, replacing one by one, over and over again, his ancient and deeply engraved errors of thought, desire and feeling, with what is laid down for his aid and counsel in the same place and by the same friendly Voice that gave him his first true insight? Will he at once begin to repeat, over and over, to others and for others, by every means at his command, of action, example and speech, not what he does not see but what he does see? If so, he will find it within his compass and ability to advance ever more and more boldly without; to retreat ever more and more cautiously within. He has but to continue as he has begun and the way will steadily become clearer, without and within.

Otherwise, at the first pause, at the first slackening, he will lose direction, and be carried hither and thither by the thousand currents in the world and in himself, to wake to the realization of his wandering soon or late in some far country.

We have all had this true perception many times in former lives. Many times have we listened to the thousand voices other than the Voice of the Master, and each time the result has been the same—loss of direction, loss of discrimination, loss of all! In this life, many have we known who heard the Voice of the Master, gained their first true perception once more, and once more paused but for a moment to listen to the voice of prejudice, of desire, of some personal idea, and the soul became once more color blind, unable to distinguish the Voice of the Master from the voice of Maya—sure that it is the same voice; sure that because they once heard the Voice, that which they now hear is the same.

None ever strayed in this manner without repeated warnings. Warnings of circumstance, warnings of fellow students, warnings within. Some heed, and regain direction by returning ever again to the same source and in the same spirit as gave them their first true perception. And that is the only way by which the path entered, it can be followed, the path lost, it can be regained.

So, then, we have headed this chapter with H. P. B.'s question addressed to the spiritualists: *What Is The Intelligence?* For until all perceptions are direct perceptions; until Mind is absorbed in

Soul; until the man has ceased to be man and become Master, we cannot be wholly free from the deception of appearances. And so long as we rely upon any appearance whatever, we are still subject to Maya; in rebellion, yes, but still not emancipated. So, if we are to become free, we must place our *whole reliance* on the Master. And we can never *know* the Master by any appearance whatever. How then can we know Him, or know of Him? Only by direct perception of Law, study of its operations, and recognition of the One Spirit in every mortal body. To what treatise turn? That which gave us the door to our first direct perception. What example follow? The example of the one who brought the teaching. Weigh, test, and correct by these and these alone.

For Theosophy is not the doctrine of either miracle or matter. It teaches that all is *Life,* that everything in the Universe, throughout all its kingdoms, is *conscious,* that down to the smallest atom all is soul and spirit, ever evolving under the rule of Law *inherent in the whole.* Everything, therefore, if viewed in the light of Theosophy, is to be considered truly only from the standpoint of Life, Law, and Evolution, limited as to any being and all beings, only by the limitations of their Intelligence. Thus viewed, it can be perceived that the whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, who vary infinitely in their respective degrees of consciousness and intelligence, from natural impulse to self-induced and self-devised effort, from the lowest elemental to the highest Dhyan-Chohan. All these evolve and progress cyclically, passing from one into another, in a double, centrifugal and centripetal way, *one* in their ultimate essence, *seven* in their aspects. The Universe is thus seen to exist only for the sake of Soul, and manifests periodically, for purposes of the collective progress of the countless *lives,* the outbreathings of the One *Life;* in order that through the *Ever-Becoming,* every cosmic atom in this infinite Universe, passing from the formless and the intangible, through the mixed natures of the semi-terrestrial, down to matter in full generation, and then back again, re-ascending at each new period higher and nearer the final goal; that each atom, we say, *may reach through individual merits and efforts* that plane where it re-becomes the one unconditioned All.

Thus the collective hosts of these spiritual beings are the vehicle for the manifestation of the divine or universal thought and will. It is like an army which is composed of army corps, divisions, brigades, regiments, and so forth, each with its separate individuality or life, and its limited freedom of action and limited responsibilities; each contained in a larger individuality, to which its own interests are subservient, and each containing lesser individualities in itself. We cannot cognise any such existence directly, so long as we have sense-instruments which bring only material existence into the field of our consciousness, because whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. But as we rise in the

scale of development we perceive that during the stages which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality;" but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by appearances.

"The Masters," then, are Beings, whatever their form or appearance, who are the finished product of Evolution: *perfected* men of a past or of the present cycle; Beings, grander, wiser, nobler than any *personal* God, who are beyond any "Spirits of the dead," Saints, or winged Angels. When incarnated upon this earth they keep their two personalities—the spiritual and the physical—entirely separated. It is such Beings as these, as Madame Blavatsky came and labored to show, who are the *primeval instructors* of primitive man and his three earlier races. They "incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness." To the cyclic incarnation of these Beings, as she shows in *Isis* and in her subsequent writings, are to be traced the origins of all the great religions. Many are Those who have incarnated bodily upon this earth, and who, for all that, still exist, as independently as they did before, in the infinitudes of space. All these Incarnations of which there is any record, however distorted, among men, show the appearance, in *bodies of the race,* of Those who possessed knowledge of law and control of forces unknown to men; whose teaching was wholly at variance with the accepted principles and formulas of the humanity of their day; whose mission, nature, and work were but partly grasped, even by the most devoted of their disciples.

Believing in high and holy Spiritual Beings, we must also believe in their opposites—lower "spirits," good, bad and indifferent; in spirits disembodied as well as embodied, in adepts in selfishness as well as in altruism, in black magic as well as in white, and in their followers, tools and victims of every degree.

The history of the race and the varieties of human experience in physical and psychological phenomena, show the constant cyclic law of alternation, the differing classes of Intelligence grouped under the one word, Humanity, and the consequent fact that these alternations do not affect all mankind at one and the same time. Here lies the key to co-existent savagery and civilization, materialism and superstition, and all the intermediate ranges of contradictory facts and equally contradictory dogmas and theories, philosophical, religious, or scientific, involved and evolved in the progress of the race. No one of these can be believed by the sincere man except under pain of denying all the rest, or condemning them. Forced at last by the ever-restless tide of life, to abandon his particular standard, the man either adopts a new standard, to be later abandoned because of its inefficiency, and so on in wearying repetition,

or armors himself in agnosticism of all, the prelude to dissolution. The record shows that it is at this precise period of changing standards, or rejection of all standards, that the divine Incarnations occur.

Alone of all Teachers in the Western World of whom there is any record, H. P. Blavatsky pointed out the fact of the prevalence of the cyclic law of alternation, and the absolute universality of its operation in every department of nature.

Alone of all Teachers in the Western World of whom there is any record, she showed the applicability of this Law to the birth, life, vicissitudes and dissolution of solar systems, worlds and our earth; to the rise and fall of civilizations, religions, philosophies, sciences; to the orderly changes in form and activity of all beings.

Alone of all Teachers in the Western World of whom there is any record, she proclaimed all phenomena of every kind to be the resultants under this Law of the actions of conscious beings: Hierarchies of Beings, standing in relation to classes of phenomena as cause to effect.

Alone of all Teachers in the Western World of whom there is any record, she established the fundamental postulate of the Identity of Consciousness, the Identity of the Law of its operation, the Identity of the effects. In other words, she alone traced all phenomena to beings, all beings to Being; all differences in phenomena to the differing Intelligence of the beings involved in their production, and all differences in Intelligence to perceptions acquired under Karma—the Law of Consciousness.

Alone of all Teachers in the Western World of whom there is any record, H. P. Blavatsky pointed out the clear Justice and Mercy in every transaction in Nature: the twin doctrines of hope and responsibility. Under Law, each being sows; under Law, each being reaps what he sows. It is under Law that good exists. It is equally under Law that evil exists. It is under Law that Masters have become what They are. It is equally under Law that every being has become what he now is. This is true yesterday. It is true to-day. It is true tomorrow.

The Message brought by H. P. Blavatsky is the most universal in its scope, the most nearly all-inclusive and profound in its presentation, of any of the great Messages that the history and traditions of the human race afford. Great Adepts have appeared from time to time, who have been hailed as Avatars by succeeding generations. Great Saviours have visited this and that people and granted them some portion of the Secret Doctrine, which in time degenerated into a religion and a worship. Where in recorded history or tradition known to the Western World has there been so vast a commitment of eternal truth as is embodied in Theosophy?

What, then, must be the nature of that Being who in the mortal garment known as H. P. Blavatsky was able to bring within the

range of human language and human perception so vast an importation from another world, of whose very existence we had lost all knowledge and all faith?

Even as by study and application we are brought to the conclusion that in Theosophy is the greatest Message from the Masters that this Race has ever received, even so are we forced to the unavoidable conclusion that in H. P. Blavatsky was Incarnated, to the extent that the highest available form produced by the Race could endure, "That Great INITIATE OF ALL Whose Single Will Keeps This Whole Movement in Being."

Undergoing the same experiences, what do we, spiritual beings, encased in the carapace of self-hood, shrouded in flesh, drunken with our sensations, stupefied by our passions and appetites, weighing all things by the weight of this body, by the clamor of this desire, by the narrow perspective of a single human life, by the acquired bundle of ideas reaped within the horizon of the field of matter—what do we see in common in our common experiences? One sees an avenging god; another an almost omnipotent devil; a third the fecundation of dead matter; this one blind and cruel fortune, and this other equally capricious and blind law.

And when we have escaped from this blinding darkness and its blind collision of ideas and have come to the shore of the Ocean of Theosophy and there met captain and cargo from the other shore, what does it seem to us that we have found? One sees a pirate selling stolen booty; another a fellow tradesman, and a third something that he can use to his own profit far inland. Who hath seen in H. P. Blavatsky and in her Message, any more than in his own life and experiences, what are there to be seen?

> "Behold the mellow light that floods the Eastern sky. In signs of praise both heaven and earth unite. And from the four-fold manifested Powers a chant of love ariseth, both from the flaming Fire and flowing Water, and from sweet-smelling Earth and rushing Wind.
>
> "Hark!.....from the deep unfathomable vortex of that golden light in which the Victor bathes, ALL NATURE'S worldless voice in thousand tones ariseth to proclaim:
>
> "JOY UNTO YE, O MEN OF MYALBA.
>
> "A PILGRIM HATH RETURNED BACK 'FROM THE OTHER SHORE.'
>
> "A NEW ARHAN IS BORN."

REINCARNATION OF ANIMALS*

VERY little has been said on the question whether or not the theory of Reincarnation applies to animals in the same way as to man. Doubtless if Brahman members well acquainted with Sanscrit works on the general subject were to publish their views, we should at least have a large mass of material for thought and find many clues to the matter in the Hindu theories and allegories. Even Hindu folk-lore would suggest much. Under all popular "superstitions" a large element of truth can be found hidden away when the vulgar notion is examined in the light of the Wisdom-Religion. A good instance of this on the material plane is to be found in the new treatment proposed for small-pox. The old superstition was that all patients with that disease must be treated and kept in darkness. But the practice was given up by modern doctors. Recently, however, some one had the usual "flash" and decided that perhaps the chemical rays of the sun had something to do with the matter, and began to try red glass for all windows where small-pox patients were. Success was reported, the theory being that the disease was one where the chemical rays injured the skin and health just as they do in ordinary sunburn. Here we see, if the new plan be found right, that an old superstition was based on a law of nature. In the same way the folk-lore of such an ancient people as the Hindu deserves scrutiny with the object of discovering the buried truth. If they are possessed of such notions regarding the fate of animals, careful analysis might give valuable suggestion.

Looking at the question in the light of Theosophical theories, we see that a wide distinction exists between man and animals. Man reincarnates as man because he has got to the top of the present scale of evolution. He cannot go back, for Manas is too much developed. He has a *Devachan* because he is a conscious thinker. Animals cannot have *Manas* so much developed, and so cannot be self-conscious in the sense that man is. Besides all this, the animal kingdom, being lower, has the impulse still to rise to higher forms. But here we have the distinct statement by the Adepts through H.P.B. that while possibly animals may rise higher in their own kingdom they cannot in this evolution rise to the human stage, as we have reached the middle or turning-point in the fourth round. On this point H.P.B. has, in the second volume of the *Secret Doctrine* (first ed.) at p. 196, a foot note as follows:

> In calling the animal "soulless" it is not depriving the beast, from the humblest to the highest species, of a "soul," but only of a conscious surviving Ego-soul, i. e., that principle which survives after a man and reincarnates in a like man.

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*This article was first printed by Mr. Judge in *The Path* for April, 1894.

The animal has an astral body that survives the physical form for a short period; but its (animal) Monad does not reincarnate in the same, but in a higher species, and has no "Devachan" of course. It has the *seeds* of all the human principles in itself; but they are latent.

Here the distinction above adverted to is made. It is due to the Ego-Soul, that is, to *Manas* with *Buddhi* and *Atma*. Those principles being latent in the animal, and the door to the human kingdom being closed, they may rise to higher species but not to the man stage. Of course also it is not meant that no dog or other animal ever reincarnates as dog, but that the monad has tendency to rise to a higher species, whatever that be, whenever it has passed beyond the necessity for further experience as "dog". Under the position the author assumes it would be natural to suppose that the astral form of the animal did not last long, as she says, and hence that astral appearances or apparitions of animals were not common. Such is the fact. I have heard of a few, but very few, cases where a favorite animal made an apparitional appearance after death, but even the prolific field of spiritualism has not many instances of the kind. And those who have learned about the astral world know that human beings assume in that world the form of animal or other things which they in character most resemble, and that this sort of apparition is not confined to the dead but is more common among the living. It is by such signs that clairvoyants know the very life and thought of the person before them. It was under the operation of this law that Swedenborg saw so many curious things in his time.

The objection based on the immense number of animals both alive and dead as calling for a supply of monads in that stage can be met in this way. While it is stated that no more animal monads can enter on the man-stage, it is not said nor inferred that the incoming supply of monads for the animal kingdom has stopped. They may still be coming in from other worlds for evolution among the animals of this globe. There is nothing impossible in it, and it will supply the answer to the question, Where do the new animal monads come from, supposing that all the present ones have exhausted the whole number of higher species possible here? It is quite possible also that the animal monads may be carried on to other members of the earth-chain in advance of man for the purpose of necessary development, and this would lessen the number of their appearances here. For what keeps man here so long is that the power of his thought is so great as to make a *Devachan* for all lasting some fifteen centuries—with exceptions—and for a number who desire "heaven" a *Devachan* of enormous length. The animals, however, being devoid of developed *Manas*, have no *Devachan* and must be forced onwards to the next planet in the chain. This would be consistent and useful, as it gives them a chance for development in readiness for the time when the monads of that kingdom shall begin to rise to a new human kingdom. They will have lost nothing, but, on the contrary, will be the gainers.

WILLIAM BREHON.

FRAGMENTS OF OCCULT TRUTH*

BY A LAY CHELA.

No. VII.

THE HUMAN LIFE WAVE.

PREVIOUS essays will have given the reader a general idea of the way in which the great evolutionary life-wave sweeps round and round the seven worlds which compose the planetary chain of which our earth is a part. Further assistance may now be offered with the view of expanding this general idea, into a fuller comprehension of the processes to which it relates. And no one additional chapter of the great story will do more towards rendering its character intelligible, than an explanation of certain phenomena connected with the progress of worlds, that may be conveniently called Obscurations.

Students of occult philosophy who enter on that pursuit with minds already abundantly furnished in other ways, are very liable to misinterpret its earlier statements. Every thing cannot be said at once, and the first broad explanations are apt to suggest conceptions in regard to details which are most likely to be erroneous with the most active-minded and intelligent thinkers. Such readers are not content with shadowy outlines even for a moment. Imagination fills in the picture, and if its work is undisturbed for any length of time, the author will be surprised afterwards to find that later information is incompatible with that which he had come to regard as having been distinctly taught in the beginning. Now in these *Fragments* the writer's effort is to convey the information in such a way that hasty weed growths of the mind may be prevented as far as possible, but in this very effort it is necessary sometimes to run on quickly in advance, leaving details,—even very important details to be picked up during a second journey over the old ground. So now the reader must be good enough to go back to the explanation given in Fragment IV. of the evolutionary progress through the whole planetary chain.

Some few words were said even in that Fragment, concerning the manner in which the life impulse passed on from planet to planet in "rushes or gushes; not by an even continuous flow." Now the course of evolution in its earlier stages is so far continuous that the preparation of several planets for the final tidal wave of humanity may be going on simultaneously. Indeed the preparation of all the seven planets may, at one stage of the proceedings, be going on simultaneously, but the important point to remember is that the main wave of evolution,—the foremost growing wave,—cannot be

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in more than one place at a time. The process goes on in the way which may now be described, and which the reader may be the better able to follow, if he constructs either on paper or in his own mind a diagram consisting of seven circles (representing the worlds,) arranged in a ring. Calling them A, B, C, &c., it will be observed from what has been already stated that circle (or globe) D, stands for our earth. Now the kingdoms of Nature as known to occultists, be it remembered, are seven in number, three, having to do with astral and elementary forces, preceding the grosser material kingdoms in the order of their development. Kingdom 1 evolves on globe A, and passes on to B, as kingdom 2 begins to evolve on A. Carry out this system and of course it will be seen that kingdom 1 is evolving on globe G, while kingdom 7, the human kingdom, is evolving on globe A. But now what happens as kingdom 7 passes on to globe B. There is no eighth kingdom to engage the activities of globe A. The great processes of evolution have culminated in the final tide wave of humanity,—which as it sweeps on, leaves a temporary lethargy of nature behind. When the life wave goes on to B, in fact, globe A passes for the time, into a state of obscuration. This state is not one of decay, dissolution or anything that can properly be called death. Decay itself, though its aspect is apt to mislead the mind, is a condition of activity in a certain direction, this consideration affording a clue to the meaning of a great deal which is otherwise meaningless, in that part of Hindu mythology which relates to the deities presiding over destruction. The obscuration of a world is a total suspension of its activity: this does not mean that the moment the last human monad passes on from any given world, that world is paralysed by any convulsion, or subsides into the enchanted trance of a Sleeping Palace. The animal and vegetable life goes on as before, for a time, but its character begins to recede instead of to advance. The great life-wave has left it and the animal and vegetable kingdoms gradually return to the condition in which they were found when the great life-wave first reached them. Enormous periods of time are available for this slow process by which the obscured world settles into sleep, for it will be seen that obscuration in each case lasts six times* as long as the period of each world's occupation by the human life-wave. That is to say, the process which is accomplished as above described in connexion with the passage of the life-wave from globe A to globe B, is repeated all along the chain. When the wave passes to C, B is left in obscuration as well as A. Then D receives the life wave, and A, B, C are in obscuration. When the wave reaches G, all the preceding six worlds are in obscuration. Meanwhile the life-wave passes on in a certain regular progression, the symmetrical character of which is very satisfactory to scientific instincts. The reader will be prepared to pick up the idea at once, in view of the explanations

*Or we may say five times, allowing for the half period of morning which precedes and the half period of evening which follows the day of full activity.

already given of the way in which humanity evolves through seven great races, during each round period on a planet,—that is to say, during the occupation of such planet by the tidal wave of life. The fourth race is obviously the middle race of the series. As soon as this middle point is turned, and the evolution of the fifth race on any given planet begins, the preparation for humanity begins on the next. The evolution of the fifth race on D for example, is commensurate with the evolution, or rather with the revival of the mineral kingdom on E, and so on. That is to say, the evolution of the sixth race on D, coincides with the revival of the vegetable kingdom on E, the seventh race on D, with the revival of the animal kingdom on E, and then when the last monads of the seventh race on D, have passed into the subjective state or world of effects, the human period on E begins and the 1st race begins its development there. Meanwhile the twilight period on the world preceding D, has been deepening into the night of obscuration in the same progressive way, and obscuration there has definitely set in when the human period on D, is past its half way point. But just as the heart of a man beats and respiration continues, no matter how profound his sleep, there are processes of vital action which go on in the resting world even during the most profound depths of its repose. And these preserve, in view of the next return of the human wave, the results of the evolution that preceded its first arrival. Recovery for the reawakening planet is a larger process than its subsidence into rest, for it has to attain a higher degree of perfection against the return of the human life-wave, than that at which it was left when the wave last went onward from its shore. But with every new beginning, Nature is infused with a vigour of its own—the freshness of the morning,—and the later obscuration period, which is a time of preparation and hopefulness as it were, invests evolution itself with a new momentum. By the time the great life wave returns, all is ready for its reception.

In the first essay on this subject it was roughly indicated, that the various worlds making up our planetary chain were not all of the same materiality. Putting the conception of spirit at the north pole of the circle and that of matter at the south pole, the worlds of the descending arc vary in materiality and spirituality, like those of the ascending arc. This variation must now be considered more attentively if the reader wishes to realize the whole processes of evolution more fully than heretofore.

Besides the earth, which is at the lowest material point, there are only two other worlds of our chain which are visible to physical eyes,—the one behind and the one in advance of it. These two worlds, as a matter of fact, are Mars and Mercury,—Mars being behind and Mercury in advance of us,—Mars in a state of entire

obscuration now as regards the human life-wave, Mercury just beginning to prepare for its next human period.*

The two planets of our chain that are behind Mars, and the two that are in advance of Mercury, are not composed of an order of matter which telescopes can take cognisance of. Four out of the seven are thus of an etherial nature, which people who can only conceive matter in its earthly form, will be inclined to call immaterial. But they are not really immaterial at all. They are simply in a finer state of materiality than the Earth, but their finer state does not in any way defeat the uniformity of Nature's design in regard to the methods and stages of their evolution. Within the scale of their subtle "invisibility," the successive rounds and races of mankind pass through their stages of greater and less materiality just as on this Earth; but whoever would comprehend them, must comprehend this Earth first, and work out their delicate phenomena by correspondential inferences. Let us return therefore to the consideration of the great life-wave, in its aspects on this planet.

Just as the chain of worlds treated as a unity, has its north and south, its spiritual and material pole,—working from spirituality down through materiality, up to spirituality again,—so the rounds of mankind constitute a similar series which the chain of globes itself might be taken to symbolise. In the evolution of man in fact, on any one plan as on all, there is a descending and an ascending arc; spirit, so to speak, transforming itself into matter, and matter resolving itself into spirit. The lowest or most material point in the cycle thus becomes the inverted apex of physical intelligence, which is the masked manifestation of spiritual intelligence. Each

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*It may be worth while here to remark for the benefit of people who may be disposed, from physical science reading, to object that Mercury is too near the Sun, and consequently too hot to be a suitable place of habitation for Man,—that in the official report of the Astronomical Department of the United States on the recent "Mount Whitney observations," statements will be found that may check too confident criticisms of occult science along that line. The report in question was republished in *Nature*, and for the most part, within the last six months, in some of the Indian newspapers. The results of the Mount Whitney observations on selective absorption of solar rays showed, according to the official reporter, that it would no longer be impossible to suggest the conditions of an atmosphere which should render Mercury habitable, at the one extreme of the scale, and *Saturn* at the other. We have no concern with Saturn at present, nor if we had to explain on occult principles the habitability of Mercury, should we set to work with calculations about selective absorption. The fact is that ordinary science makes at once too much and too little of the Sun, as the store-house of force for the solar system,—too much in so far as the heat of planets has a great deal to do with another influence quite distinct from the Sun, an influence which will not be thoroughly understood till more is known than at present about the correlations of heat and magnetism, and of the magnetic, meteoric dust, with which inter-planetary space is pervaded. However it is enough,—to rebut any objection that might be raised against the explanations now in progress, from the point of view of loyal devotees of last year's science,—to point out that such objections would be already out of date. Modern science is very progressive,—this is one of its greatest merits,—but it is not a meritorious habit with modern scientists to think, at each stage of its progress, that all conceptions incompatible with the stage reached, must necessarily be absurd. If the present essay had been written twelve months ago, and remember that as regards the information it contains it might have been written twelve milleniums ago,—we could have said nothing more than the sentence last written, had some one argued in reference to Mercury, that Mr. Proctor had summed up all that could be said on the question, and had given judgment against its habitability. As it happens in this matter, Mount Whitney has risen up to refute the Proctorian judgment, refuting it by wrong arguments indeed, but by arguments that will be acceptable in the Proctorian arena.

round of mankind evolved on the downward arc (as each race of each round if we descend to the smaller mirror of the cosmos) must thus be more physically intelligent than its predecessor, and each in the upward arc must be invested with a more refined form of mentality commingled with greater spiritual intuitiveness. In the first Round therefore we find man, a relatively etherial being compared even on earth with the state he has now attained here, not intellectual but super-spiritual. Like the animal and vegetable shapes around him, he inhabits an immense but loosely organised body. In the second Round he is still gigantic and etherial, but growing firmer and more condensed in body—a more physical man, but still less intelligent than spiritual. In the third Round he has developed a perfectly concrete and compacted body, at first the form rather of a giant ape than of a true man, but with intelligence coming more and more into the ascendant. In the last half of the third Round his gigantic stature decreases, his body improves in texture, and he begins to be a rational man. In the fourth Round intellect, now fully developed, achieves enormous progress. The dumb races with which the Round begins, acquire human speech as we understand it. The world teems with the results of intellectual activity and spiritual decline. At the half way point of the fourth Round here, the polar point of the whole seven-world period is passed. From this point onwards the spiritual ego begins its real struggle with body and mind to manifest its transcendental powers. In the fifth Round the struggle continues, but the transcendental faculties are largely developed, though the struggle between these on the one hand, with physical intellect and propensity is fiercer than ever, for the intellect of the fifth Round as well as its spirituality is an advance on that of fourth. In the sixth Round humanity attains a degree of perfection both of body and soul,—of intellect and spirituality, which ordinary mortals of the present epoch will not readily realise in their imaginations. The most supreme combinations of wisdom, goodness and transcendental enlightenment which the world has ever seen or thought of, will represent the ordinary type of manhood. Those faculties which now, in the rare efflorescence of a generation, enable some extraordinarily gifted persons to explore the mysteries of Nature and gather the knowledge of which some crumbs are now being offered (through these writings and in other ways) to the ordinary world, will then be the common apanage of all. As to what the seventh Round will be like, the most communicative occult teachers are solemnly silent. Mankind in the seventh Round will be something altogether too god-like for mankind in the fourth Round to forecast its attributes.

During the occupation of any planet by the human life-wave, each individual monad is inevitably incarnated many times. This has been partly explained already in Fragment No. V. If one existence only be passed by the monad in each of the branch races through which it must pass at least once, the total number accomplished during a Round period on one planet, would be 343,—the

third power of 7. But as a matter of fact each monad is incarnated twice in each of the branch races, and also comes in, necessarily for some few extra incarnations as well. For reasons which is not easy for the outsider to divine, the possessors of occult knowledge are especially reluctant to give out numerical facts relating to cosmogony, though it is hard for the uninitiated to understand why these should be withheld. At present, for example, we shall not be able to state what is the actual duration, in years, of the Round period. But a concession which only those who have long been students of occultism by the old method will fully appreciate, has been made about the numbers with which we are immediately concerned; and this concession is valuable at all events, as it helps to elucidate an interesting fact connected with evolution, on the threshold of which we have now arrived. This fact is that while the earth, for example, is inhabited as at present, by fourth Round humanity, by the wave of human life, that is to say, on its fourth journey round the circle of the worlds, there may be present among us some few persons, few in relation to the total number, who, properly speaking, belong to the fifth Round. Now, in the sense of the term at present employed, it must not be supposed that by any miraculous process, any individual unit has actually travelled round the whole chain of worlds once more often than his compeers. Under the explanations just given as to the way the tide-wave of humanity progresses, it will be seen that this is impossible. Humanity has not yet paid its fifth visit even to the planet next in advance of our own. But individual monads may outstrip their companions as regards their individual development, and so become exactly as mankind generally will be when the fifth Round has been fully evolved. And this may be accomplished in two ways. A man born as an ordinary fourth Round man, may, by processes of occult training, convert himself into a man having all the attributes of a fifth Round man and so become what we may call an artificial fifth-Rounder. But independently of all exertions made by man in his present incarnation, a man may also be born a fifth-Rounder, though in the midst of fourth Round humanity, by virtue of the total number of his previous incarnations.

If x stands for the normal number of incarnations which in the course of nature a monad must go through during a round period on one planet, and y for the margin of extra incarnations into which by a strong desire for physical life he may force himself during such a period, then, as a matter of fact, $24\frac{1}{2}\ (x \times y)$ may exceed $28x$; that is to say, in $3\frac{1}{2}$ Rounds a monad may have accomplished as many incarnations as an ordinary monad would have accomplished in four complete Rounds. In less than $3\frac{1}{2}$ Rounds the result could not have been attained, so that it is only now that we have passed the half way point of evolution on this half way planet, that the fifth-Rounders are beginning to drop in.

It is not possible in the nature of things that a monad can do more than outstrip his companions by more than one Round. This consideration notwithstanding Buddha *was* a sixth Round man, but this fact has to do with a great mystery outside the limits of the present calculations. Enough for the moment to say that the evolution of a Buddha relates to something more than mere incarnations within the limits of one planetary chain.

Since large numbers of lives have been recognised in the above calculations as following one another in the successive incarnations of an individual monad, it is important here, with the view of averting misconceptions to point out that the periods of time over which these incarnations range are so great that vast intervals separate them, numerous as they are. As stated above, we cannot just now give the actual duration of the Round periods. Nor indeed could any figures be quoted as indicating the duration of all Round-periods equally, for these vary in length within very wide limits. But here is a simple fact which has been definitely stated on the highest occult authority we are concerned with. The present *race* of humanity, the present 5th *race* of the 4th Round period, began to evolve about one million of years ago. Now it is not yet finished; but supposing that a million years had constituted the complete life of the race, how would it have been divided up for each individual monad? In a race there must be rather more than 100, and there can hardly be 120 incarnations for an individual monad. But say even there have been already 120 incarnations for monads in the present race already. And say that the average life of each incarnation was a century, even then we should only have 12,000 years out of the million spent in physical existence, against 988,000 years spent in the subjective sphere, or there would be an average of more than 8,000 years between each incarnation.* Certainly these intervening periods are of very variable length, but they cannot contract to anything less than about 1,500 years, in any case,—leaving out of account of course the case of adepts who have placed themselves quite outside the operation of the ordinary law,—and 1,500 years if not a quite impossibly short, would be an extraordinarily brief interval between two rebirths.

In human nature, evil denotes only the polarity of Matter and Spirit, a "struggle for life" between the two manifested Principles in Space and Time, which Principles are one *per se,* in as much as they are rooted in the Absolute. In Cosmos the equilibrium must be preserved. The operations of the two contraries produce harmony, like the centripetal and centrifugal forces, which, being mutually inter-dependent, are necessary to each other, "in order that both should live." If one should be arrested, the action of the other would become immediately self-destructive.

—*The Secret Doctrine.*

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*See in this connection page 35 of Vol. I of *Isis Unveiled,* beginning at the last paragraph of page 34.

THE KALI YUGA*

A CORRESPONDENT is confused on this subject from the statement in *What is Theosophy* by Mr. Old, that we are in the midst of the Iron or Black Age. Doubtless his sentence, which is on page 28 of the book, is misleading, because "kali" means "black", and hence it would seem that he meant we are now in the middle of Kali Yuga, but reading further it is seen that he refers only to the first part of the Age. Kali Yuga is in length 432,000 years according to the old Indian calculation, and we are now coming to the end of its first five thousand years, that preliminary period being reckoned from the death of Krishna. In passing, it may be justly thought that this five thousand year period is the origin of the idea of the Hebrews that the world is about that age, just as the Greeks in the time of Solon imagined that all things had to count from their former great cataclysm, but which the Egyptian priests showed to Solon was incorrect, for, as they said, "There had been many great cataclysms before that."

In the *Secret Doctrine* is to be found this: "The fourth sub-race was in Kali Yuga when destroyed". This is not amenable to objection on the ground that we who are not that race are in Kali, for each race goes through the various Ages for itself; hence the former races, both primary and sub-, go through all the four periods from the Golden to the Black.

It must follow from this, and such is the oldest teaching on the subject, that at one and the same time races may be on the earth running each for itself through one or other of the periods. Some might be in the Golden Age and others in the Black. At present it is admitted that the Aryans are in the Kali Age, but certain childlike races are not so. Within the present five thousand year period we know that races have absolutely finished their Kali Yuga and gone out of existence. This happened to that which ruled a part of the American continent, and hence for them in particular their Kali Yuga must have begun earlier than ours did. The Hottentots also disappeared during our memory. This method of considering the subject will clear it up, leaving only to be settled for each race the period which they are in, or the beginning and ending of it. And, as said, for the Aryans the great Kali Yuga began five thousand (odd) years ago.

To find out when the great Kali Yuga for the major race including all its sub-races began would be impossible, as there are no means, and H.P.B., the only one for the present who had access to those who held the records, said precise figures on those heads would not be given out. But she and also those behind her who gave her so much information laid it down, as in accord with the philosophy of nature given out, that a division into four was the

*This article was first printed by Mr. Judge in *The Path* for November, 1894.

order for evolution in respect to the life of races, and hence that each great race, whatever its number in the whole seven, would be compelled to go through the four periods from the Satya to Kali, while at the same time the minor races had the same division, only that each part would be shorter than those pertaining to the great race as a whole. For that reason it seems plain that the figures for the various Ages (or Yugas) are only such as relate to and govern the sub- or minor races.

The overlapping of races as to their particular Yuga (or Age) can be easily seen in history. When the whites came to America the Indians were in their stone age in some places, using stone hammers, spears, knives, and arrows. Even in cultured South America the priests used stone knives for use at the sacrifices. We, however, had gone far beyond that. The red Indian of North America would have remained wholly in the stone age had we not altered it to some extent while we proceeded as instruments for his annihilation. Therefore in our own period we have examples of two races being in different Ages while living at the same time on the globe.

The foregoing is the general scheme outlined in the *Secret Doctrine,* where there are numerous pages showing that when a new race, whether a sub or major one, comes in it does so while many of the old race still exist, the one gradually rising in development while the other falls. They shade into one another as night does into day, until at last either night or day predominates. This period of shading is allowed for in regard to the Ages, and in the Brahmanical calculation we find that they add twilights and dawns, since preceding a new Age there must be the dawn, as following it will come the twilight. The twilight of the one will be the dawn of the other.

Using the Zodiac for the purpose of considering the question of the Ages, we find that, roughly speaking, the time taken by the sun to go round the whole circle is 25,800 years, as shown by the retrograde movement of the equinoctial points. This is the type for the yearly circle, which makes the four seasons and the four seasons in their turn symbolize the four Ages. Their length will be in proportion to the greater swing of the sun. Among the seasons the winter corresponds to the Kali Age, for then all is turned hard and cold, just as in the Black Age, the light of the Spiritual Sun being dimmed, the hardness and coldness of materiality appear in the moral life. Now if the sidereal period be divided by four, we have the figures 6450 years, or the five-thousand-year period with the requisite twilight or dawn added. And it was taught by the Egyptians that with every quarter of the circle of the Sun's great path there were changes caused physically by the alteration of the poles, and spiritually there must be changes due to the inner development of the human race as an entirety. While the materialistic philosopher thinks the changes would be due to the movement of the poles, the teaching from the Lodge is that the spiritual inner changes

cause the physical ones through the appropriate means; in this case those means are in the movements of the great heavenly bodies. This is because the whole Cosmos is on the same grand plan, with all its parts working together, each in its own way.

For the present, students will have to be satisfied with the general statement that we are in Kali Yuga. The characteristics of the present time show it clearly enough, for while physical civilization is high the spiritual side of it is low and dark, and selfishness is the prevailing order. None of us can really pretend to know more than this, for while we have the Brahmanical calculation and the words of the *Secret Doctrine*, yet that is taking the word of another, plausible, of course, and also concordant with all other parts of the system, but still not of our own knowledge. The beginning of this Age and the time of its ending are dark to us; but the general theory, sufficient for our present needs, is perfectly clear, and as good an assumption as any of those indulged in by science,—certainly better than the incredible ideas of the theologian. Of one thing we are getting more and more proof each day, and that is of the immense period during which man has been on the earth, and with that admitted all the great cyclic lengths given by the ancient and modern Theosophists of weight are entitled to credence.

We can also get great comfort from the theory given out at various times, that in Kali Yuga a small effort goes farther for results than the same when made in a better Age. In the other Ages the rates of all things are slower than in this; hence, evil now seems quick; but in the same way good is also much quicker in effect and reach than in a slower time.

DESIRE MADE PURE*

When desire is for the purely abstract—when it has lost all trace or tinge of "self"—then it has become pure.

The first step towards this purity is to kill out the desire for the things of matter, since these *can* only be enjoyed by the separated personality.

The second is to cease from desiring for oneself even such abstractions as power, knowledge, love, happiness, or fame; for they are but selfishness after all.

Life itself teaches these lessons; for all such objects of desire are found Dead Sea fruit in the moment of attainment. This much we learn from experience. Intuitive perception seizes on the *positive* truth that satisfaction is attainable only in the infinite; the will makes that conviction an actual fact of consciousness, till at last all desire is centered on the Eternal.

*This article was first printed by H. P. Blavatsky in *Lucifer* for October, 1887.

WHAT ARE THE THEOSOPHISTS*

ARE they what they claim to be—students of natural law, of ancient and modern philosophy, and even of exact science? Are they Deists, Atheists, Socialists, Materialists, or Idealists; or are they but a schism of modern Spiritualism,—mere visionaries? Are they entitled to any consideration, as capable of discussing philosophy and promoting real science; or should they be treated with the compassionate toleration which one gives to "harmless enthusiasts?" The Theosophical Society has been variously charged with a belief in "miracles," and "miracle-working;" with a secret political object—like the Carbonari; with being spies of an autocratic Czar; with preaching socialistic and nihilistic doctrines; and, *mirabile dictu*, with having a covert understanding with the French Jesuits, to disrupt modern Spiritualism for a pecuniary consideration! With equal violence they have been denounced as dreamers, by the American Positivists; as fetish-worshippers, by some of the New York press; as revivalists of "mouldy superstitions," by the Spiritualists; as infidel emissaries of Satan, by the Christian Church; as the very types of *"gobe-mouche,"* by Professor W. B. Carpenter, F. R. S.; and, finally, and most absurdly, some Hindu opponents, with a view to lessening their influence, have flatly charged them with the employment of *demons* to perform certain phenomena. Out of all this pother of opinions one fact stands conspicuous—the Society, its members, and their views, are deemed of enough importance to be discussed and denounced: *Men slander only those whom they hate—or fear.*

But, if the Society has had its enemies and traducers, it has also had its friends and advocates. For every word of censure, there has been a word of praise. Beginning with a party of about a dozen earnest men and women, a month later its numbers had so increased as to necessitate the hiring of a public hall for its meetings; within two years, it had working branches in European countries. Still later, it found itself in alliance with the Indian Arya Samaj, headed by the learned Pandit Dayanund Saraswati Swami, and the Ceylonese Buddhists, under the erudite H. Sumangala, High Priest of Adam's Peak and President of the Widyodaya College, Colombo.

He who would seriously attempt to fathom the psychological sciences, must come to the sacred land of ancient Aryavarta. None is older than her in esoteric wisdom and civilization, however fallen may be her poor shadow—modern India. Holding this country, as we do, for the fruitful hot-bed whence proceeded all subsequent philosophical systems, to this source of all psychology and philosophy a portion of our Society has come to learn its ancient wisdom and ask for the impartation of its weird secrets. Philology has made too much progress to require at this late day a demonstration of this fact of the primogenitive nationality of Aryavart. The unproved and prejudiced hypothesis of modern Chronology is not worthy of a moment's thought, and it will vanish in time like so many other

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unproved hypotheses. The line of philosophical heredity, from Kapila through Epicurus to James Mill; from Patanjali through Plotinus to Jacob Böhme, can be traced like the course of a river through a landscape. One of the objects of the Society's organization was to examine the too transcendent views of the Spiritualists in regard to the powers of disembodied spirits; and, having told them what, in our opinion at least, a portion of their phenomena are *not,* it will become incumbent upon us now to show what they are. So apparent is it that it is in the East, and especially in India, that the key to the alleged "supernatural" phenomena of the Spiritualists must be sought, that it has recently been conceded in the Allahabad *Pioneer* (Aug. 11th, 1879) an Anglo-Indian daily journal which has not the reputation of saying what it does not mean. Blaming the men of science who "intent upon physical discovery, for some generations have been too prone to neglect super-physical investigation," it mentions "the new wave of doubt" (spiritualism) which has "latterly disturbed this conviction." To a large number of persons, including many of high culture and intelligence, it adds, "the supernatural has again asserted itself as a fit subject of inquiry and research. And there are plausible hypotheses in favour of the idea that among the 'sages' of the East . . . there may be found in a higher degree than among the more modernised inhabitants of the West traces of those personal peculiarities, whatever they may be, which are required as a condition precedent to the occurrence of supernatural phenomena." And then, unaware that the cause he pleads is one of the chief aims and objects of our Society, the editorial writer remarks, that it is "the only direction in which, it seems to us, the efforts of the Theosophists in India might possibly be useful. The leading members of the Theosophical Society in India are known to be very advanced students of occult phenomena, already, and we cannot but hope, that their professions of interest in Oriental philosophy . . . may cover a reserved intention of carrying out explorations of the kind we indicate."

While, as observed, one of our objects, it yet is but one of many; the most important of which is to revive the work of Ammonius Saccas, and make various nations remember that they are the children "of one mother." As to the transcendental side of the ancient Theosophy, it is also high time that the Theosophical Society should explain. With how much, then, of this nature-searching, God-seeking science of the ancient Aryan and Greek mystics, and of the powers of modern spiritual mediumship, does the Society agree? Our answer is:—with it all. But if asked what it believes in, the reply will be:—"*as a body*—Nothing.". The Society, as a body, has no creed, as creeds are but the shells around spiritual knowledge; and Theosophy in its fruition is spiritual knowledge itself—the very essence of philosophical and theistic enquiry. Visible representative of Universal Theosophy, it can be no more sectarian than a Geographical Society, which represents universal geographical exploration without caring whether the explorers be of one creed or another.

The religion of the Society is an algebraical equation, in which, so long as the sign = of equality is not omitted, each member is allowed to substitute quantities of his own, which better accord with climatic and other exigencies of his native land, with the idiosyncrasies of his people, or even with his own. Having no accepted creed, our Society is very ready to give and take, to learn and teach by practical experimentation, as opposed to mere passive and credulous acceptance of enforced dogma. It is willing to accept every result claimed by any of the foregoing schools or systems, that can be logically and experimentally demonstrated. Conversely, it can take nothing on mere faith, no matter by whom the demand may be made.

But, when we come to consider ourselves individually, it is quite another thing. The Society's members represent the most varied nationalities and races, and were born and educated in the most dissimilar creeds and social conditions. Some of them believe in one thing, others in another. Some incline toward the ancient *magic,* or secret wisdom that was taught in the sanctuaries, which was the very opposite of supernaturalism or diabolism; others in modern spiritualism, or intercourse with the spirits of the dead; still others in mesmerism or animal magnetism, as only an occult dynamic force in nature. A certain number have scarcely yet acquired any definite belief, but are in a state of attentive expectancy; and there are even those who call themselves materialists, in a certain sense. Of atheists and bigoted sectarians of any religion, there are none in the Society; for the very fact of a man's joining it proves that he is in search of the final truth as to the ultimate essence of things. If there be such a thing as a speculative atheist, which many philosophers deny, he would have to reject both cause and effect, whether in this world of matter, or in that of spirit. There may be members who, like the poet Shelley, have let their imagination soar from cause to prior cause *ad infinitum,* as each in its turn became logically transformed into a result necessitating a prior cause, until they have thinned the Eternal into a mere mist. But even they are not atheist in the speculative sense, whether they identify the material forces of the universe with the functions with which the theists endow their God, or otherwise; for, once that they cannot free themselves from the conception of the abstract ideal of power, cause, necessity, and effect, they can be considered as atheists only in respect to a personal God, and not to the Universal Soul of the Pantheist. On the other hand, the bigoted sectarian, fenced in, as he is, with a creed upon every paling of which is written the warning "No Thoroughfare," can neither come out of his enclosure to join the Theosophical Society, nor, if he could, has it room for one whose very religion forbids examination. The very root idea of the Society is free and fearless investigation.

As a body, the Theosophical Society holds that all original thinkers and investigators of the hidden side of nature whether materialists—those who find in matter "the promise and potency of all terrestrial life," or spiritualists—that is, those who discover in

spirit the source of all energy and of matter as well, were and are, properly Theosophists. For to be one, one need not necessarily recognize the existence of any special God or a deity. One need but worship the spirit of living nature, and try to identify oneself with it. To revere that *Presence,* the invisible Cause, which is yet ever manifesting itself in its incessant results; the intangible, omnipotent, and omnipresent Proteus: indivisible in its Essence, and eluding form, yet appearing under all and every form; who is here and there and everywhere and nowhere; is ALL, and NOTHING; ubiquitous yet one; the Essence filling, binding, bounding, containing everything, contained in all. It will, we think, be seen now, that whether classed as Theists, Pantheists or Atheists, such men are all near kinsmen to the rest. Be what he may, once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought—Godward—he is a Theosophist; an original thinker, a seeker after the eternal truth, with "an inspiration of his own" to solve the universal problems.

With every man that is earnestly searching in his own way after a knowledge of the Divine Principle, of man's relations to it, and nature's manifestations of it, Theosophy is allied. It is likewise the ally of honest science, as distinguished from much that passes for *exact,* physical science, so long as the latter does not poach on the domains of psychology and metaphysics.

And it is also the ally of every honest religion,—to wit: a religion willing to be judged by the same tests as it applies to the others. Those books which contain the most self-evident truth, are to it inspired (not revealed). But all books it regards, on account of the human element contained in them, as inferior to the Book of Nature; to read which and comprehend it correctly, the innate powers of the soul must be highly developed. Ideal laws can be perceived by the intuitive faculty alone; they are beyond the domain of argument and dialectics, and no one can understand or rightly appreciate them through the explanations of another mind, though even this mind be claiming a direct revelation. And, as this Society which allows the widest sweep in the realms of the pure ideal is no less firm in the sphere of facts, its deference to modern science and its just representatives is sincere. Despite all their lack of a higher spiritual intuition, the world's debt to the representatives of modern physical science is immense; hence, the Society endorses heartily the noble and indignant protest of that gifted and eloquent preacher, the Rev. O. B. Frothingham, against those who try to undervalue the services of our great naturalists. "Talk of Science as being irreligious, atheistic," he exclaimed in a recent lecture, delivered at New York, "Science is creating a new idea of God. It is due to Science that we have any conception at all of a *living* God. If we do not become atheists one of these days under the maddening effect of Protestantism, it will be due to Science, because it is disabusing us of hideous illusions that tease and embarrass us,

and putting us in the way of knowing how to reason about the things we see. . ."

And it is also due to the unremitting labours of such Orientalists as Sir W. Jones, Max Müller, Burnouf, Colebrooke, Haug, St. Hilaire, and so many others, that the Society, as a body, feels equal respect and veneration for Vedic, Buddhist, Zoroastrian, and other old religions of the world; and, a like brotherly feeling toward its Hindu, Sinhalese, Parsi, Jain, Hebrew, and Christian members as individual students of "self," of nature, and of the divine in nature.

Born in the United States of America, the Society was constituted on the model of its Mother Land. The latter, omitting the name of God from its constitution lest it should afford a pretext one day to make a state religion, gives absolute equality to all religions in its laws. All support and each is in turn protected by the state. The Society, modelled upon this constitution, may fairly be termed a "Republic of Conscience."

We have now, we think, made clear why our members, as individuals, are free to stay outside or inside any creed they please, provided they do not pretend that none but themselves shall enjoy the privilege of conscience, and try to force their opinions upon the others. In this respect the Rules of the Society are very strict. It tries to act upon the wisdom of the old Buddhistic axiom, "Honour thine own faith, and do not slander that of others;" echoed back in our present century, in the "Declaration of Principles" of the Brahmo Samaj, which so nobly states that: "no sect shall be vilified, ridiculed, or hated." In section VI. of the Revised Rules of the Theosophical Society, recently adopted in General Council, at Bombay, is this mandate: "It is not lawful for any officer of the Parent Society to express, by word or act, any hostility to or preference for, any one section (sectarian division, or group, within the Society) more than another. All must be regarded and treated as equally the objects of the Society's solicitude and exertions. All have an equal right to have the essential features of their religious belief laid before the tribunal of an impartial world." In their individual capacity, members may, when attacked, occasionally break this Rule; but, nevertheless as officers they are restrained, and the Rule is strictly enforced during the meetings. For, above all human sects stands Theosophy in its abstract sense; Theosophy which is too wide for any of them to contain but which easily contains them all.

In conclusion, we may state that, broader and far more universal in its views than any existing mere scientific Society, it has *plus* science its belief in every possibility, and determined will to penetrate into those unknown spiritual regions which exact science pretends that its votaries have no business to explore. And, it has one quality more than any religion in that it makes no difference between Gentile, Jew, or Christian. It is in this spirit that the Society has been established upon the footing of a Universal Brotherhood.

Unconcerned about politics; hostile to the insane dreams of

Socialism and of Communism, which it abhors—as both are but disguised conspiracies of brutal force and sluggishness against honest labour; the Society cares but little about the outward human management of the material world. The whole of its aspirations are directed toward the occult truths of the visible and invisible worlds. Whether the physical man be under the rule of an empire or a republic, concerns only the man of matter. His body may be enslaved; as to his Soul, he has the right to give to his rulers the proud answer of Socrates to his Judges. They have no sway over the *inner* man.

Such is, then, the Theosophical Society, and such its principles, its multifarious aims, and its objects. Need we wonder at the past misconceptions of the general public, and the easy hold an enemy has been able to find to lower it in the public estimation? The true student has ever been a recluse, a man of silence and meditation. With the busy world his habits and tastes are so little in common that, while he is studying his enemies and slanderers have undisturbed opportunities. But time cures all and lies are but ephemera. Truth alone is eternal.

About a few of the Fellows of the Society who have made great scientific discoveries, and some others to whom the psychologist and the biologist are indebted for the new light thrown upon the darker problems of the inner man, we will speak later on. Our object now was but to prove to the reader that Theosophy is neither "a new fangled doctrine," a political cabal, nor one of those societies of enthusiasts which are born to-day but to die to-morrow. That not all of its members can think alike, is proved by the Society having organized into two great Divisions,—the Eastern and the Western—and the latter being divided into numerous sections, according to races and religious views. One man's thought, infinitely various as are its manifestations, is not all-embracing. Denied ubiquity, it must necessarily speculate but in one direction; and once transcending the boundaries of exact human knowledge, it has to err and wander, for the ramifications of the one Central and Absolute Truth are infinite. Hence, we occasionally find even the greatest philosophers losing themselves in the labyrinths of speculations, thereby provoking the criticisms of posterity. But as all work for one and the same object, namely, the disenthrallment of human thought, the elimination of superstitions, and the discovery of truth, all are equally welcome. The attainment of these objects, all agree, can best be secured by convincing the reason and warming the enthusiasm of the generation of fresh young minds, that are just ripening into maturity, and making ready to take the place of their prejudiced and conservative fathers. And, as each,—the great ones as well as small,—have trodden the royal road to knowledge, we listen to all, and take both small and great into our fellowship. For no honest searcher comes back empty-handed, and even he who has enjoyed the least share of popular favor can lay at least his mite upon the one altar of Truth.

THE BHAGAVAD-GITA*

(Continued from July number.)

CHAPTER THIRD.

Krishna having said to Arjuna that a certain class of men, being without faith, revile the true doctrine and perish at last, bewildered even by all their knowledge, Arjuna sees at once a difficulty growing out of a consideration of what, if anything, induces these men to sin as it were against their will. He sees in this the operation of an unknown force that moulds men in a manner that they would not allow if conscious of it, and he says:

"Instigated by what does this man incur sin, even against his will, O descendent of Vrishni, impelled, as it were, by force?"

To this Krishna replies:

"It is desire; it is passion springing from the quality of Tamas (darkness), voracious, all-sinful. Know that it is hostile to man in this world. As fire is surrounded by smoke, and a mirror by rust,[1] as the foetus is involved in the womb, so is this universe surrounded by this quality. Knowledge is surrounded by this, and it is the constant enemy of the wise man—a fire which assumes any form it will, O son of Kunti! and is insatiable. Its empire is said to be the senses, the heart, and the intellect. By means of these it surrounds knowledge and bewilders the soul. Therefore do thou, O best of Bharatas! in the first place, restraining thy senses, cast off this sinful impetus which devours spiritual knowledge and spiritual discernment.

"They say that the senses are great. The heart is greater than the senses. But intellect is greater than the heart, and that which is greater than intellect is this passion. Knowing that it is thus greater than the mind, strengthening thyself by thyself, do thou O great-armed one! slay this foe, which assumes any form it will and is intractable."

Deep reflection upon this reply by the Great Lord of Men shows us that the realm over which the influence of passion extends is much wider than we at first supposed. It is thought by many students that freedom can be quickly obtained as soon as they begin the study of Occultism or the investigation of their inner being of which the outer is only a partial revealment. They enter upon the study full of hope, and, finding great relief and buoyancy, think that the victory is almost won. But the enemy spoken of, the obstruction, the taint, is present among a greater number of the factors that compose a being than is apparent.

Krishna has reference to the three qualities of *Satwa, Rajah,* and *Tamo.* The first is of the nature of truth, pure and bright; the second partakes of truth in a lesser degree, is of the nature of action, and has also in it the quality of badness; the third, *Tamas,* is wholly bad, and its essential peculiarity is *indifference,* corresponding to darkness, in which no action of a pure quality is possible.

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[1] The ancient form of mirror is here referred to. It was made of metal and highly burnished. Of course it was constantly liable to get rusty. And our own silvered mirror is liable also to cloud, owing to the oxidizing of the coating.—[B.]

These three great divisions—or as it is in the Sanscrit, *gunas*—comprehend all the combinations of what we call "qualities," whether they be moral, mental, or physical.

This passion, or desire, spoken of in the chapter is composed of the two last qualities, Rajah and Tamas. As Krishna says, it is intractable. It is not possible, as some teach, to bring desire of this sort into our service. It must be slain. It is useless to try to use it as a helper, because its tendency is more towards Tamas, that is, downward, than towards the other.

It is shown to surround even knowledge. It is present, to a greater or lesser degree, in every action. Hence the difficulty encountered by all men who set out to cultivate the highest that is in them.

We are at first inclined to suppose that the field of action of this quality is the senses alone; but Krishna teaches that its empire reaches beyond those and includes the heart and the intellect also. The incarnated soul desiring knowledge and freedom finds itself snared continually by *Tamas,* which, ruling also in the heart and mind, is able to taint knowledge and thus bewilder the struggler.

Among the senses particularly, this force has sway. And the senses include all the psychical powers so much desired by those who study occultism. It does not at all follow that a man is spiritual or knows truth because he is able to see through vast distances, to perceive the denizens of the astral world, or to hear with the inner ear. In this part of the human economy the dark quality is peculiarly powerful. Error is more likely to be present there than elsewhere, and unless the seer is self governed he gets no valuable knowledge, but is quite likely to fall at last, not only into far more grievous error, but into great wickedness.

We must therefore begin, as advised by Krishna, with that which is nearest to us, that is, with our senses. We cannot slay the foe there at first, because it is resident also in the heart and mind. By proceeding from the near to the more remote, we go forward with regularity and with certainty of conquest at last. Therefore He said, "In the first place, restrain thy senses." If we neglect those and devote ourselves wholly to the mind and heart, we really gain nothing, for the foe still remains undisturbed in the senses. By means of those, when we have devoted much time and care to the heart and mind, it may throw such obscurations and difficulties in the way that all the work done with the heart and mind is rendered useless.

It is by means of the outward senses and their inner counterparts that a great turmoil is set up in the whole system, which spreads to the heart and from there to the mind, and, as it is elsewhere said, "The restless heart then snatches away the mind from its steady place."

We thus have to carry on the cultivation of the soul by regular stages, never neglecting one part at the expense of another. Krishna advises his friend to restrain the senses, and then to "strengthen

himself by himself." The meaning here is that he is to rely upon the One Consciousness which, as differentiated in a man, is his Higher Self. By means of this higher self he is to strengthen the lower, or that which he is accustomed to call "myself."

It will not be amiss here to quote from some notes of conversation with a friend of mine.

"Our consciousness is *one* and not many, nor different from other consciousnesses. It is not *waking consciousness* or *sleeping consciousness,* or any other but *consciousness itself.*

"Now that which I have called consciousness is *Being.* The ancient division was:

Sat, or Being; *Chit,* or Consciousness, Mind; *Ananda,* or Bliss.	These together are called *Satchitananda.*

"But *Sat*—or Being—the first of the three, is itself both *Chit* and *Ananda.* The appearing together in full harmony of Being and Consciousness is Bliss or *Ananda.* Hence that harmony is called *Satchitananda.*

"But the one consciousness of each person is the Witness or Spectator of the actions and experiences of every state we are in or pass through. It therefore follows that the waking condition of the mind is not separate consciousness.

"The one consciousness pierces up and down through all the states or planes of Being, and serves to uphold the memory—whether complete or incomplete—of each state's experiences.

"Thus in waking life, *Sat* experiences fully and knows. In dream state, *Sat* again knows and sees what goes on there, while there may not be in the brain a complete memory of the waking state just quitted. In Sushupti—beyond dream and yet on indefinitely, *Sat* still knows all that is done or heard or seen.

"The way to salvation must be entered. To take the first step raises the possibility of success. Hence it is said, 'When the first attainment has been won, *Moksha* (salvation) has been won.'

"The first step is giving up bad associations and getting a longing for knowledge of God; the second is joining good company, listening to their teachings and practising them; the third is strengthening the first two attainments, having faith and continuing in it. Whoever dies thus, lays the sure foundation for ascent to adeptship, or salvation."

We have come to the end of the third chapter, which is that upon *Devotion through Action,* or in Sanscrit, *Karma Yoga.* It has in these three chapters been distinctly taught that devotion must be obtained, sought after, desired, cultivated. The disciple must learn to do every act with the Divine in view, and the Divine in everything. As it is said in the *Brihad Nundekeshwar Purana*: "While taking medicine one should think of Vishnu or the all-pervading; while eating, of Janardana, the All-Giver; while lying

down, of Padmanabha; while marrying, of Prajapati, the Lord of Creatures; while fighting, of Chakradhara; while traveling in a foreign land, of Trivikrama; at the time of death, of Narayana; at the time of reunion with friends, of Sridhara; after dreaming bad dreams, of Govinda; at the time of danger, of Madhusudana; in the midst of a forest, of Narsingha; in the midst of fire, of Jalasai, or the one lying on the water; in the midst of water, of Varaha; on the mountain, of Raghunundana; while going, of Vaurana; and in all acts, of Madhava." All these names are the names of Vishnu in his various powers and appearances. It is seeing Krishna in everything, and everything in him. This at last we must do, for Ishwara, the spirit in each of us, is none other than Krishna; therefore let us think of Him and fight; while entangled in this dense forest of existence, let us think of Him, the Lion our guard, the Sage our guide, the Warrior our sure defense and shield.

WILLIAM BREHON, F. T. S.

VAST WORKS OF THE PAST*

The objection is often urged against Theosophical theories that they were produced by Eastern nations, and if we are to judge by India of today these beliefs will result in stagnating human effort. But the facts do not support the objection. Indeed, if we think of the present works of man in the West and make any comparison with the older days, we must conclude that ours are the most fragile and will the sooner yield to the destroying touch of time. What modern work is to be compared to the pyramid of Ghizeh in Egypt? None in respect to any of the elements involved. Which of our huge buildings will last for more than ten thousand years? In Chicago the place where most, perhaps, the tall buildings are found in one spot, they say the foundation is really mud, and even now the tallest tower of all must come down and other buildings show signs of weakness. A light convulsion would wreck them all. And what of our records both of literature and science? All will wither, disappear, be eaten up by moth and worm, and after a time not a line be left. What do we record on our inscriptions on buildings when we make any? Only some unimportant names of builder, contractor, or official in the municipality. There are no sentences of art or science or philosophy. And even the foundation stones contain but silly remains and small things of no use to future men. Most of our energy is devoted to getting mere coin that must soon or late be lost or given up, be melted, and altogether done away with. Yet though the Egyptians, who long ago left the scene, held

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beliefs that we might regard as superstitious, they made buildings and inscriptions and pictures which confront us today as the mute proofs of the mightiness of a nation that rules its life by theories we do not accept.

But in India and the rest of the East is where the objection is directed. Even there the facts are to the contrary. What of their tanks for watering towns and fields; of their great temples; of their awe-inspiring underground constructions; of those buildings cut out of the solid mountain with mathematical precision. Can these be the work of people whose beliefs tend to stagnate human effort? I think not.

The caves of Ellora and Elephanta contain immense images and carvings which would do credit to this day. The caves of Kailas are 401 feet deep and 185 feet wide. Man made these. Inside is a conical pagoda 100 feet high, with a music gallery, five large chapels, a large court, and a colonnade. Three immense elephants are there cut from the stone. An image of Lakshmi reposes with two elephants standing on their hind legs as if pouring water over her. A passage then opens right and left. Thirty feet on there are two obelisks carved, being 41 feet high and 11 feet square. Thirty feet more and you find a great pagoda carved inside and out. There are sixteen pillars, twenty-two pilasters, and five entrances. The roof is carved to represent cross beams, and each pillar is different from the other.

At Ajunta are twenty-seven cut caves, the inscription seeming to give the date of 200 years B. C. What is the temple of Solomon to all this?

Then look at India's tanks. We would call them reservoirs. That of Lingamputti is a great triangle 2½ miles long, 1 broad at the base, and 200 years old. Bhusrapatanam tank is 13 miles in circumference; Guntoor 8 miles; Gurgi 12 miles; Shengalmalla 11 miles; Duraji 9 miles. Chambrambakam was twenty miles, and watered sixty-eight villages. Vivanam has a dam 12 miles long. At Hyderabad is a great tank about 20 square miles, watering the city.

All over the East are immense works of the past which we could not duplicate, and which our sordid civilization would not permit us to think of "wasting" money upon. If we seek further and inquire of the works of the mind, the ancient astronomy confronts us. Were it not for it, our astronomers might now be wondering what was the meaning of the backward motion of the sun in the Zodiac, if they knew anything at all about it. It is fair, then, to say that there is no force at all in the objection to Theosophical thought as an Eastern product on the ground that it will or might inhibit effort. On the contrary, it will broaden our civilization and make us create works as great if not greater than those of the past. But we must not ignore the past, for to do so is to incur a sure if mysterious retribution, because that past belongs to ourselves and was a part of our own doing and begetting.

CHRISTIAN FATHERS ON REINCARNATION*

Our brother George R. S. Mead, the General Secretary of the European Section T. S., has held that whether or not Origen, the greatest of the Fathers, believed in reincarnation, the Christian Church never formally anathematized the doctrine. If this position is sound there will yet be an opportunity for the Roman Church to declare the doctrine by holding that the anathema pronounced was against a species of incarnation or of metempsychosis not very clearly defined except as a preëxistence of the soul as opposed to a special creation for each new body. This declaration can only be made by placing the future lives of the soul on some other planet after leaving this one. That would be reincarnation, but not as we understand it.

The issue of *Lucifer* for February has valuable contributions under "Notes and Queries" on this subject, and from that I extract something. Beausobre says:

> It is a very ancient and general belief that souls are pure and heavenly substances which exist before their bodies and come down from heaven to clothe and animate them. * * I only quote it to show that his nation (Jews) believed for a long time back in the preexistence of souls. * * All the most learned Greek fathers held this opinion, and a considerable portion of the Latin fathers followed them herein. * * It has been held by several Christian philosophers. It was received into the Church until the fourth century without being obnoxious to the charge of heresy.

Beausobre, however, calls the belief an "error." It would be interesting to know whether it is not the fact that at about the fourth century the monks and bishops were ignorant men who would be more likely to take up a narrow dogma necessary for preservation of their power than to hold the broader and grander one of preexistence. Origen died about A. D. 254. He was so great and learned that even in his lifetime other men forged his name to their own writings. But while he was still living uneducated monks were flocking into the ranks of the priesthood. They obtained enough strength to compel Jerome to turn against Origen, although previously holding similar views. It was not learning, then, nor spiritual knowledge that brought about the subsequent condemnation of Origen, but rather bigotry and unspiritual ignorance. Origen distinctly held as a fundamental idea "the original and indestructible unity of God and all spiritual essences." This is precisely the doctrine of the Isovasya Upanishad, which says:

> When to a man who understands, the Self has become all things, what sorrow, what trouble can there be to him who once beheld that unity?

Franck's *Kabale* is referred to in these answers as saying that Origen taught transmigration as a necessary doctrine for the explaining of the vicissitudes of life and the inequalities of birth. But the next quotation throws doubt again into the question, closing, however, thus:

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When the soul comes into the world it leaves the body which had been necessary to it in the mother's womb, it leaves, I repeat, the body which covered it, and puts on another body fit for the life we lead on earth. * * *But as we do not believe in metempsychosis*, nor that the soul can ever be debased so as to enter into the bodies of brute animals.

There are several ways of looking at this. It may be charged that some one interpolated the italicized words; or that Origen was referring to transmigrating back to animals; or, lastly, that he and his learned friends had a theory about incarnation and reincarnation not clearly given. My opinion is that he wrote as above simply as to retrograde rebirth, and that he held the very identical doctrine as to reincarnation found in *Isis Unveiled* and which caused it to be charged that H.P.B. did not know or teach reincarnation in 1877. Of course I cannot produce a quotation. But how could such a voluminous writer and deep thinker as Origen hold to the doctrines of unity with God, of the final restoration of all souls to pristine purity, and of preëxistence, without also having a reincarnation doctrine? There are many indications and statements that there was an esoteric teaching on these subjects, just as it is evident that Jesus had his private teaching for the select disciples. For that reason Origen might teach preexistence but hold back the other. He says, according to Franck, that the question was not of metempsychosis according to Plato, "but of *an entirely different theory which is of a far more elevated nature.*" It might have been this.

The soul, considered as spirit and not animal soul, is pure, of the essence of God, and desirous of immortality through a person; the person may fail and not be united to the soul; another and another person is selected; each one, if a failure in respect to union with the Self, passes into the sum of experience; but finally a personal birth is found wherein all former experiences are united and union gained. From thenceforward there is no more falling back, for immortality through a person has been attained. Prior to this great event the soul existed, and hence the doctrine of preexistence. For all of the personal births the soul was the God, the Higher Self of each, the luminous one, the Augœides; existing thus from all time, it might be the cause of rebirths but not itself be reincarnated, as it merely overshadowed each birth without being wholly in the flesh. Such a doctrine, extremely mystical and providing for each a personal God with a great possibility held out through reunion, could well be called by Origen "a different theory" from Metempsychosis and "of more elevated character."

When once more the modern Christian Church admits that its founders believed in preexistence and that Jesus did not condemn reincarnation, a long step will have been taken toward uprooting many intolerant and illogical doctrines now held.

William Q. Judge.

ANTIQUITY OF THE VEDAS*

A JOURNAL interested like the THEOSOPHIST in the explorations of archæology and archaic religions, as well as the study of the occult in nature, has to be doubly prudent and discreet. To bring the two conflicting elements—exact science and metaphysics—into direct contact, might create as great a disturbance as to throw a piece of potassium into a basin of water. The very fact that we are predestined and pledged to prove that some of the wisest of Western scholars have been misled by the dead letter of appearances and that they are unable to discover the hidden spirit in the relics of old, places us under the ban from the start. With those sciolists who are neither broad enough, nor sufficiently modest to allow their decisions to be reviewed, we are necessarily in antagonism. Therefore, it is essential that our position in relation to certain scientific hypotheses, perhaps tentative and only sanctioned for want of better ones—should be clearly defined at the outset.

An infinitude of study has been bestowed by the archæologists and the orientalists upon the question of chronology—especially in regard to Comparative Theology. So far, their affirmations as to the relative antiquity of the great religions of the pre-Christian era are little more than plausible hypotheses. How far back the national and religious Vedic period, so called, extends—"it is impossible to tell," confesses Prof. Max Müller; nevertheless, he traces it "to a period anterior to 1000 B. C." and brings us "to 1100 or 1200 B. C. as the earliest time when we may suppose the collection of the Vedic hymns to have been finished." Nor do any other of our leading scholars claim to have finally settled the vexed question, especially delicate as it is in its bearing upon the chronology of the book of Genesis. Christianity, the direct outflow of Judaism and in most cases the state religion of their respective countries, has unfortunately stood in their way. Hence, scarcely two scholars agree; and each assigns a different date to the Vedas and the Mosaic books, taking care in every case to give the latter the benefit of the doubt. Even that leader of the leaders in philological and chronological questions,—Professor Müller, hardly twenty years ago allowed himself a prudent margin by stating that it will be difficult to settle "whether the Veda is 'the oldest of books,' and whether some of the portions of the old Testament may not be traced back to the same or even an earlier date than the oldest hymns of the Veda." The THEOSOPHIST is, therefore, quite warranted in either adopting or rejecting as it pleases the so called authoritative chronology of science. Do we err then, in confessing that we rather incline to accept the chronology of that renowned Vedic scholar, Swami Dayanund Saraswati, who unquestionably knows what he is talking about, has the four Vedas by heart, is perfectly familiar with all Sanskrit literature, has no such scruples as the Western Orientalists in regard to public feelings, nor desire to humour the

*This article was first printed by H. P. Blavatsky in *The Theosophist* for October, 1879.

superstitious notions of the majority, nor has any object to gain in suppressing facts? We are only too conscious of the risk in withholding our adulation from scientific authorities. Yet, with the common temerity of the heterodox we must take our course, even though, like the Tarpeia of old, we be smothered under a heap of shields—a shower of learned quotations from these "authorities."

We are far from feeling ready to adopt the absurd chronology of a Berosus or even Syncellus—though in truth they appear "absurd" only in the light of our preconceptions. But, between the extreme claims of the Brahmins and the ridiculously short periods conceded by our Orientalists for the development and full growth of that gigantic literature of the Ante-Mahabharatan period, there ought to be a just mean. While Swami Dayanund Saraswati asserts that "The Vedas have now ceased to be objects of study for nearly 5,000 years," and places the first appearance of the four Vedas at an immense antiquity; Professor Müller, assigning for the composition of even the earliest among the Brahmanas, the years from about 1,000 to 800 B. C., hardly dares, as we have seen, to place the collection and the original composition of the Sanhita, of Rig-Vedic hymns, earlier than 1200 to 1500 before our era!* Whom ought we to believe; and which of the two is the better informed? Cannot this gap of several thousand years be closed, or would it be equally difficult for either of the two cited authorities to give data which would be regarded by science as thoroughly convincing? It is as easy to reach a false conclusion by the modern inductive method as to assume false premises from which to make deductions. Doubtless Professor Max Müller has good reasons for arriving at his chronological conclusions. But so has Dayanund Saraswati, Pandit. The gradual modifications, development and growth of the Sanskrit language are sure guides enough for an expert philologist. But, that there is a possibility of his having been led into error would seem to suggest itself upon considering a certain argument brought forward by Swami Dayanund. Our respected friend and Teacher maintains that both Professor Müller and Dr. Wilson have been solely guided in their researches and conclusion by the inaccurate and untrustworthy commentaries of Sayana, Mahidhar, and Uvata; commentaries which differ diametrically from those of a far earlier period as used by himself in connection with his great work the Veda Bhashya. A cry was raised at the outset of this publication that Swami's commentary is calculated to refute Sayana and the English interpreters. "For this" very justly remarks Pandit Dayanund, "I cannot be blamed; if Sayana has erred, and English interpreters have chosen to take him for their guide, the delusion cannot be long maintained. Truth alone can stand, and Falsehood before growing civilization must fall."† And if, as he claims, his Veda Bhashya is entirely founded on the old commentaries of the ante-Mahabaratan period to which the Western scholars have had no access, then, since his were the surest guides of the two classes,

*Lecture on the Vedas.
†Answer to the Objections to the Veda-Bhashya.

we cannot hesitate to follow him, rather than the best of our European Orientalists.

But, apart from such *prima facie* evidence, we would respectfully request Professor Max Müller to solve us a riddle. Propounded by himself, it has puzzled us for over twenty years, and pertains as much to simple logic as to the chronology in question. Clear and undeviating, like the Rhone through the Geneva lake, the idea runs through the course of his lectures, from the first volume of "Chips" down to his last discourse. We will try to explain.

All who have followed his lectures as attentively as ourselves will remember that Professor Max Müller attributes the wealth of myths, symbols, and religious allegories in the Vedaic hymns, as in Grecian mythology, to the early worship of nature by man. "In the hymns of the Vedas" to quote his words, "we see man left to himself to solve the riddle of this world. He is awakened from darkness and slumber by the light of the sun" . . . and he calls it—"his life, his truth, his brilliant Lord and Protector." He gives names to all the powers of nature, and after he has called the fire 'Agni,' the sun-light 'Indra,' the storms 'Maruts,' and the dawn 'Usha,' they all seem to grow naturally into beings like himself, nay greater than himself.* This definition of the mental state of *primitive* man, in the days of the very infancy of humanity, and when hardly out of its cradle—is perfect. The period to which he attributes these effusions of an infantile mind, is the Vedic period, and the time which separates us from it is, as claimed above, 3,000 years. So much impressed seems the great philologist with this idea of the mental feebleness of mankind at the time when these hymns were composed by the four venerable Rishis, that in his introduction to the Science of Religion (p. 278) we find the Professor saying: "Do you still wonder at polytheism or at mythology? Why, they are inevitable. They are, if you like, a *parler enfantin* of religion. But the world has its childhood, and when it was a child it spake as a child, (*nota bene*, 3,000 years ago), it understood as a child, it thought as a child . . . The fault rests with us if we insist on *taking the language of children for the language of men*. . . . The language of antiquity is the language of childhood . . . *the parler enfantin* in religion is not extinct . . . as, for instance, the religion of India."

Having read thus far, we pause and think. At the very close of this able explanation, we meet with a tremendous difficulty, the idea of which must have never occurred to the able advocate of the ancient faiths. To one familiar with the writings and ideas of this Oriental scholar, it would seem the height of absurdity to suspect him of accepting the Biblical chronology of 6,000 years since the appearance of the first man upon earth as the basis of his calculations. And yet the recognition of such chronology is inevitable if we have to accept Professor Müller's reasons at all; for here we

*Chips from a German Workshop, Vol. 1, p. 68.

run against a purely arithmetical and mathematical obstacle, a gigantic miscalculation of proportion. . .

No one can deny that the growth and development of mankind —mental as well as physical—must be analogically measured by the growth and development of man. An anthropologist, if he cares to go beyond the simple consideration of the relations of man to other members of the animal kingdom, has to be in a certain way a physiologist as well as an anatomist; for, as much as Ethnology it is a progressive science which can be well treated but by those who are able to follow up retrospectively the regular unfolding of human faculties and powers, assigning to each a certain period of life. Thus, no one would regard a skull in which the wisdom-tooth, so called, would be apparent, the skull of an infant. Now, according to geology, recent researches "give good reasons to believe that under low and base grades the existence of man can be traced back into the tertiary times." In the old glacial drift of Scotland—says Professor W. Draper "the relics of man are found along with those of the fossil elephant;" and the best calculations so far assign a period of two-hundred-and-forty thousand years since the beginning of the last glacial period. Making a proportion between 240,000 years—the least age we can accord to the human race,—and 24 years of a man's life, we find that three thousand years ago, or the period of the composition of Vedic hymns, mankind would be just twenty-one—the legal age of majority, and certainly a period at which man ceases using, if he ever will, the *parler enfantin* or childish lisping. But, according to the views of the Lecturer, it follows that man was, three thousand years ago, at twenty-one, a foolish and undeveloped—though a very promising—infant, and at twenty-four, has become the brilliant, acute, learned, highly analytical and philosophical man of the nineteenth century. Or, still keeping our equation in view, in other words, the Professor might as well say, that an individual who was a nursing baby at 12 m. on a certain day, would at 12,-20, p. m., on the same day, have become an adult speaking high wisdom instead of his *parler enfantin!*

It really seems the duty of the eminent Sanskritist and Lecturer on Comparative Theology to get out of this dilemma. Either the Rig-Veda hymns were composed but 3,000 years ago, and therefore, cannot be expressed in the "language of childhood"—man having lived in the glacial period—but the generation which composed them must have been composed of adults, presumably as philosophical and scientific in the knowledge of their day, as we are in our own; or, we have to ascribe to them an immense antiquity in order to carry them back to the days of human mental infancy. And, in this latter case, Professor Max Müller will have to withdraw a previous remark, expressing the doubt "whether some of the portions of the Old Testament may not be traced back to the same or even an earlier date than the oldest hymns of the Vedas."

PROOFS OF THE HIDDEN SELF*

THROUGH DREAMS

The dream state is common to all people. Some persons say they never dream, but upon examination it will be found they have had one or two dreams and that they meant only to say their dreams were few. It is doubtful whether the person exists who never has had a dream. But it is said that dreams are not of importance; that they are due to blood pressure, or to indigestion, or to disease, or to various causes. They are supposed to be unimportant because, looking at them from the utilitarian view-point, no great use is seen to follow. Yet there are many who always make use of their dreams, and history, both secular and religious, is not without records of benefit, of warning, of instruction from the dream. The well-known case of Pharaoh's dream of lean and fat kine which enabled Joseph as interpreter to foresee and provide against a famine represents a class of dream not at all uncommon. But the utilitarian view is only one of many.

Dreams show conclusively that although the body and brain are asleep—for sleep begins primarily in the brain and is governed by it—there is still active a recollector and perceiver who watches the introspective experience of dreaming. Sorrow, joy, fear, anger, ambition, love, hate, and all possible emotions are felt and perceived in dreams. The utility of this on the waking plane has nothing to do with the fact of perception. Time all is measured therein, not according to solar division but in respect to the effect produced upon the dreamer. And as the counting of this time is done at a vastly quicker rate than is possible for the brain, it follows that some person is counting. In all these dreams there is a recollection of the events perceived, and the memory of it is carried into the waking state. Reason and all the powers of intelligent waking man are used in dreams; and as emotion, reasoning, perception, and memory are all found to be even more active in dreams than in waking life, it must follow that the Hidden Self is the one who has and does all this.

The fanciful portion of dreams does not invalidate the position. Fancy is not peculiar to dreaming; it is also present in waking consciousness. In many people fancy is quite as usual and vivid as with any dreamer. And we know that children have a strong development of fancy. Its presence in dream simply means that the thinker, being liberated temporarily from the body and the set forms or grooves of the brain, expands that ordinary faculty. But passing beyond fancy we have the fact that dreams have prophecy of events not yet come. This could not be unless there exists the inner Hidden Self who sees plainly the future and the past in an ever present.

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IN CLAIRVOYANCE.

Waking clairvoyance cannot now be denied. Students of Theosophy know it to be a faculty of man, and in America its prevalence is such as to call for no great proof. There is the clairvoyance of events past, of those to come, and of those taking place.

To perceive events that have taken place in which the clairvoyant had no part nor was informed about, means that some other instrument than the brain is used. This must be the Hidden Self. Seeing and reporting events that subsequently transpire gives the same conclusion. If the brain is the mind, it must have had a part in a past event which it now reports, either as actor or as hearer from another who was present, but as in the cases cited it had no such connection as actor, then it follows that it has received the report from some other perceiver. This other one is the Hidden Self, because the true clairvoyant case excludes any report by an eye-witness.

Then again, when the clairvoyant is dealing with an event presently proceeding at a distance, it is necessary that a perceiver who recollects must be present in order to make report. For the brain and its organs of sight and hearing are too far off. But as the clairvoyant does report correctly what is going on, it is the other Hidden Self who sees the event, bridges the gap between it and the brain, and impresses the picture upon the bodily organs.

THE FEELING OF IDENTITY.

If recollection is the basis for the feeling of identity continuous throughout life, and if brain is the only instrument for perception, then there is an inexplicable series of gaps to be accounted for or bridged over, but admitting the Hidden Self no gaps exist.

We are born feeling that we are ourself, without a name, but using a name for convenience later on. We reply to challenge by saying "It is I"—the name following only for convenience to the other person. This personal identity remains although we fall asleep each night and thus far become unconscious. And we know that even when a long period is blotted out of memory by fall, blow, or other accidental injury, the same feeling of identity crosses that gap and continues the same identical "I" to where memory again acts. And although years of life with all their multiplicity of events and experience have passed, leaving but a small amount of recollection, we yet know ourselves as that unnamed person who came to life so many years before. We do not remember our birth nor our naming, and if we are but a bundle of material experience, a mere product of brain and recollection, then we should have no identity but constant confusion. The contrary being the case, and continuous personal identity being felt and perceived, the inevitable conclusion is that we are the Hidden Self and that Self is above and beyond both body and brain.

William Q. Judge.

THE DRIFT OF WESTERN SPIRITUALISM*

LATE advices from various parts of the world seem to indicate that, while there is an increasing interest in the phenomena of Spiritualism, especially among eminent men of science, there is also a growing desire to learn the views of the Theosophists. The first impulse of hostility has nearly spent itself, and the moment approaches when a patient hearing will be given to our arguments. This was foreseen by us from the beginning. The founders of our Society were mainly veteran Spiritualists, who had outgrown their first amazement at the strange phenomena, and felt the necessity to investigate the laws of mediumship to the very bottom. Their reading of mediæval and ancient works upon the occult sciences had shown them that our modern phenomena were but repetitions of what had been seen, studied, and comprehended in former epochs. In the biographies of ascetics, mystics, theurgists, prophets, ecstatics; of astrologers, 'diviners,' 'magicians,' 'sorcerers,' and other students, subjects, or practitioners of the Occult Power in its many branches, they found ample evidence that Western Spiritualism could only be comprehended by the creation of a science of Comparative Psychology. By a like synthetic method the philologists, under the lead of Eugene Burnouf, had unlocked the secrets of religious and philological heredity, and exploded Western theological theories and dogmas until then deemed impregnable.

Proceeding in this spirit, the Theosophists thought they discovered some reasons to doubt the correctness of the spiritualistic theory that all the phenomena of the circles must of necessity be attributed *solely* to the action of spirits of our deceased friends. The ancients knew and classified other supracorporeal entities that are capable of moving objects, floating the bodies of mediums through the air, giving apparent tests of the identity of dead persons, and controlling sensitives to write, speak strange languages, paint pictures, and play upon unfamiliar musical instruments. And not only knew them, but showed how these invisible powers might be controlled by man, and made to work these wonders at his bidding. They found, moreover, that there were two sides to Occultism—a good and an evil side; and that it was a dangerous and fearful thing for the inexperienced to meddle with the latter,—dangerous to our moral as to our physical nature. The conviction forced itself upon their minds, then, that while the weird wonders of Spiritualism were among the most important of all that could be studied, mediumship, without the most careful attention to every condition, was fraught with peril.

Thus thinking, and impressed with the great importance of a thorough knowledge of mesmerism and all other branches of Occultism, these founders established the Theosopical Society, to read, enquire, compare, study, experiment and expound the mysteries of

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Psychology. This range of enquiry, of course, included an investigation of Vedic, Brahmanical and other ancient Oriental literature; for in that—especially the former, the grandest repository of wisdom ever accessible to humanity—lay the entire mystery of nature and of man. To comprehend modern mediumship it is, in short, indispensable to familiarize oneself with the Yoga Philosophy; and the aphorisms of Patanjali are even more essential than the "Divine Revelations" of Andrew Jackson Davis. We can never know how much of the mediumistic phenomena we *must* attribute to the disembodied, until it is settled how much *can* be done by the embodied, human soul, and the blind but active powers at work within those regions which are yet unexplored by science. Not even proof of an existence beyond the grave, if it must come to us in a phenomenal shape. This will be conceded without qualification, we think, provided that the records of history be admitted as corroborating the statements we have made.

The reader will observe that the primary issue between the theosophical and spiritualistic theories of mediumistic phenomena is that the Theosophists say the phenomena may be produced by more agencies than one, and the latter that but one agency can be conceded, namely—the disembodied souls. There are other differences—as, for instance, that there *can* be such a thing as the obliteration of the human individuality as the result of very evil environment; that good spirits seldom, if ever, cause physical 'manifestations;' etc. But the first point to settle is the one here first stated; and we have shown how and in what directions the Theosophists maintain that the investigations should be pushed.

Our East Indian readers, unlike those of Western countries who may see these lines, do not know how warmly and stoutly these issues have been debated, these past three or four years. Suffice it to say that, a point having been reached where argument seemed no longer profitable, the controversy ceased; and that the present visit of the New York Theosophists, and their establishment of the Bombay Headquarters, with the library, lectures, and this journal, are its tangible results. That this step must have a very great influence upon Western psychological science is apparent. Whether our Committee are themselves fully competent to observe and properly expound Eastern Psychology or not, no one will deny that Western Science must inevitably be enriched by the contributions of the Indian Sinhalese, and other mystics who will now find in the Theosophist a channel by which to reach European and American students of Occultism, such as was never imagined, not to say seen, before. It is our earnest hope and belief that after the broad principles of our Society, its earnestness, and exceptional facilities for gathering Oriental wisdom are well understood, it will be better thought of than now by Spiritualists, and attract into its fellowship many more of their brightest and best intellects.

Theosophy can be styled the enemy of Spiritualism with no more propriety than of Mesmerism, or any other branch of Psychology. In this wondrous outburst of phenomena that the Western world

has been seeing since 1848, is presented such an opportunity to investigate the hidden mysteries of being as the world has scarcely known before. Theosophists only urge that these phenomena shall be studied so thoroughly that our epoch shall not pass away with the mighty problem unsolved. Whatever obstructs this—whether the narrowness of sciolism, the dogmatism of theology, or the prejudice of any other class, should be swept aside as something hostile to the public interest. Theosophy, with its design to search back into historic records for proof, may be regarded as the natural outcome of phenomenalistic Spiritualism, or as a touchstone to show the value of its pure gold. One must know both to comprehend what is Man.

AN ANCIENT TELEPHONE*

It has been the custom of many people to belittle the ancients by assuming that they knew but little of mechanics, certainly not so much as we do. The builders of the pyramids have been described by modern guessers as making their calculations and carrying on the most wonderful engineering operations with the aid of pools of water for obtaining levels and star angles: they could not, it was assumed, have instruments except the most crude. So also the old Chinese were mere rude workmen, although it is well known that they discovered the precession of the equinoxes over 2,000 years ago. Of late, evidence has been slowly coming out that tends to show the ancients as perhaps having as much, if not more, than we have. So the following from the *New York Evening Sun,* an influential daily paper, will be of interest. It says, on May 31, 1894:

"An English officer by the name of Harrington has discovered in India a working telephone between two native temples which stand over a mile apart. The testimony of the Hindus, which, it is said, is backed up by documentary proof, shows that the system has been in operation for over 2,000 years. Scientists engaged in excavating the ruins of ancient Egyptian temples have repeatedly found unmistakable evidence of wire communication between some of the temples of the earlier Egyptian dynasties."

It will probably be found, in the course of time, that the oft-repeated statements of H. P. Blavatsky that the ancients had all of our arts and mechanical devices were true. She asserted that they had flying machines. In Buddhist books is a story of Buddha which refers to a flying machine or mechanical bird used in a former life of the Lord, and Indian tradition speaks also of air walking machines. Reading this item in the newspaper reminds me too of a conversation I had with H. P. Blavatsky in New York before the phonograph came out, in which she said that some Indian friends of hers had a machine by which they spoke with each other over distances of miles with great ease. Perhaps when the great West is convinced that the old Aryans had mechanical contrivances equalling our own, it will be ready to lend a readier ear than now to the philosophies the East has so long held in keeping.

William Q. Judge.

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ON THE LOOKOUT

The war of words continues to rage unabated around the vagaries alike of the faith healers and of their critics, a war in which the Theosophist need take no part except to point to the philosophy that must eventually hold the field. But he may at least be pardoned for a certain ironic amusement that he will find it hard to suppress. Indeed his amusement is likely to take the form of a quite audible laughter as he watches the solemn absurdities into which the antagonists are sometimes forced. From New York comes a report of certain proceedings brought in the law courts against a sect of faith healers charged ostensibly with practicing beguilements upon confiding citizens, but actually, so we may suppose, with the far more serious offence of diverting good coin of the realm from the pockets of the more orthodox practitioner. The accused faith healers contended that they had done no more than pray to God, a proceeding not yet illegal in Christendom although beginning to be looked upon with some suspicion. The prosecution maintained that while praying to God might not in itself be reprehensible it came perilously close to criminality when the prayers were offered in exchange for cash. Under such circumstances the court found itself in a somewhat difficult position and we can only admire the dexterity of its verdict. To pray to God, said the judge, was not an illegal act, and under certain conditions it might even be beneficial by producing a state of hopefulness in the patient. But the prayers ought to be gratuitous. The faith cure practitioner who profited to the extent of about $6000 a year by his supplications could hardly be animated by that disinterested benevolence that was such a decoration to religion, even though he made no specific demand for his fees but left their dimensions to the gratitude of his patients. So at last we seem to have some sort of definite legal guidance in this matter, at least for the present. We now have it on high authority that it is not illegal to pray to God, and that the practice may even be a laudable one so long as it is untainted by that love of money that is said to be the root of all evil. But it is to be feared that other difficulties are looming on the horizon. It is not only the faith healer whose supplications at the throne of grace are regulated by a scale of fees, and what is sauce for the goose should also be sauce for the gander. It would be decidedly awkward if this finding should be discovered to stand in the way of the customary ministerial stipend that may be said without unfairness to be paid in exchange for prayers and the other ghostly ministrations of orthodoxy.

And while on the subject of faith healing it may be interesting to note an important lecture delivered in London by Mr. F. L. Rawson and widely reported in the press. Mr. Rawson is far from denying that certain definite results are to be traced to the activities of the faith healer, but he is anxious to know the actual essentials of the procedure and to strip it of its superfluities. Are these results due to gods or devils? Are they due to either? Have they any connection whatever with the conventional creeds of religion? Or should we look for some natural law that cares nothing at all for formulas and that will become operative under its own conditions whether those formulas are Christian or voodoo? At the present time, says Mr. Rawson, there are over one hundred different kinds of faith healing, with a varying procedure based on faith in God, incantations, drugs, massage, electricity, holy wells, and relics. What is the underlying verity in these things? What must be the attitude toward them of a genuine science.

Mr. Rawson frankly admits that he is unable to say, but he believes that most of these methods have one common feature. It seems to be a fact, he says, that if a man is ill and that he then lies to himself strongly enough and often enough he will frequently appear to get well. In the majority of cases the improvement lasts for about three months and then

there is fresh trouble. There is either a recurrence of the old malady or the appearance of a new one. The result is not due either to the prayers, the incantations, or the relics. If we like we can generate electricity to the accompaniment of prayer and then attribute the electricity to the prayer, but it will actually be due to the electrical mechanism and to the laws of electricity. The prayer will have nothing to do with it. And the prayers and the incantations have nothing to do with the pathological results that follow faith healing. They are due to some natural law of which we now know little or nothing, and that should be investigated by science after the prayer-mongers have been politely escorted from the room and invited to seek their revenues from some other source.

Now all this will have a certain interest for the Theosophist who will pardonably wonder how long it will be before the light of the Wisdom Religion is invoked for the elucidation of the problem. Probably it will not be long, for events are moving fast. Indeed very little is now needed except a synthesis of the results that are being acclaimed from many different quarters. For example, Sir Oliver Lodge is telling us that the body is wholly the creation of the consciousness behind it, and that even the most transient thought must leave its impress for good or ill upon the brain and nervous system. Therefore a change of consciousness must be followed by a change of the physical condition. H. P. Blavatsky said this a hundred times in *Isis Unveiled* and she marshalled the teachings of a hoary antiquity in support of her contention. Her object was not to cure headaches and toothaches, but to give a glimpse of the vast mechanism of being and the unerring law of justice that governs it. Those who have opened their eyes to that vision have learned to relegate their physical ailments to their rightful place, which is not a large one, and so to rely upon a karmic law whose sweep is measured by ages and not by days.

Mr. Will Levington Comfort has written another notable volume in the form of an autobiography of the first thirty-five years of his life. He calls it *Midstream,* and he explains how he became attracted to Theosophy and to Occultism. He met with an experience in China that first presented to him the idea of reincarnation, and thenceforth "it seemed to me beyond discussion." He has never attempted to explain the process of our various rebirths upon one cohering line of spiritual identity, "but with me something of the sort is settled and forms the basis of all thinking; so completely established that I often forget to explain."

Now Mr. Comfort's book may have many literary defects, but since this is not a literary review they may be allowed to pass unnoticed. But what must not pass unnoticed is his tribute to H. P. Blavatsky, a tribute actuated by an honesty all too rare. If Mr. Comfort were less of a man he would ask us to believe that his philosophy was something of his own invention or of his own discovery. He would tacitly ask us to admire a profundity that was able to evolve for itself a scheme of life, and to reconcile the facts of experience. Already this has been done a dozen times by lesser writers than Mr. Comfort, who have appropriated the heart of the theosophical teachings and set them forth in print as their own. But Mr. Comfort tells us directly of his debt to H. P. Blavatsky. He says "H. P. B. needs no sanction of mine, nor am I yet ready to furnish one; but red or yellow or white, there is certainly a solar quality and dimension to that woman. She is yet far from culmination—hardly lifted above the horizon mists." Certainly H. P. B. needs no sanction of anyone. To that altitude no incense smoke can reach, but it is none the less gratifying to find a modern and a popular writer who is thus willing to honor himself by ascribing to its source the philosophy to which he owes so much. And a part of that philosophy was never better epitomised than in the following summary to be found among Mr. Comfort's concluding words:—"Obedience to exterior voices is the way of falseness and disorder. The perfect beginning

is the mastery of self, its most obvious errors and perversions. First the mastery of the body; then to still the voice of the brain, which in the world-man is not his creative centre, but the instrument of his creation—the receptive surface for his inspiration. Your brain is a babbling child; your soul is like a prophet walking in the garden. The prophet turns, enters your house with inspired face, bringing a message for you—for you alone. The continued whimpering nothings of the child distract the prophet's intention, and he departs without leaving the revelation. You must still the voice of the brain to hear the deeper, the unerring voice."

The self-conceit of the modern mind has struggled strenuously against any philosophy that would impute either consciousness or feeling to the vegetable world and still less to the mineral world, but even self-conceit is eventually vulnerable to facts. And facts in abundance are furnished us by Mr. S. Leonard Bastin in the columns of the *Scientific American* wherein he tells us of "a strange sense in plants" which enables them to "feel objects at a distance." He tells us for example of the Sundew which catches flies. If a fly, he says, has alighted about half an inch from any of the leaves a most astonishing thing happens. After a short interval it is seen that the Sundew leaf has moved perceptibly toward its victim. Soon the cruel tentacles have actually reached the unhappy fly and are seen to be slowly moving round their prey. There is now no chance to escape, and with every moment the fate of the insect becomes more certain. A few feeble wriggles and the fly is dead. Then there is the Dodder plant which feeds upon the clover. It works its thread-like growth in and out through the grass seeking for a victim. When within "sight" of its prey it increases its speed, directs its movements with absolute precision, and soon secures its fatal hold. A young pea plant was observed to alter its course in order to reach a nail that would be suitable for its support, while a certain tropical plant was seen to aim its dropping roots in order to obtain the water in a tank upon the floor. What is this power to perceive, asks Mr. Bastin, that seems to be so strangely like our own? How is it that plants are aware of the presence of things with which they are not in contact?

Science must, of course, answer its own problems after it has summoned up enough courage to face those problems, by no means a rapid or a cheerful process. If there is One Life playing throughout the universe and manifesting itself under all existing forms there seems no reason why plants should not have sensibility, and why all forms should not be transparent in varying degrees to the life and consciousness that is behind them. What a maze of perplexity we should save ourselves by referring all phenomena to the universal ocean of life struggling upward to self-consciousness through the myriads of forms that it has evolved for the expression of its own states or stages.

Dr. Irish, writing in the *Kansas City Star,* sounds a word of warning with regard to the increasing practice of hypnotism. He says, "A large per cent. of our insane persons are merely weak-minded and weak-willed individuals who have yielded to the control of vicious intelligences. Already a limited knowledge of hypnotic control has become a dangerous medical, commercial and social practice. These experimenters with unknown forces, whether they be physicians, showmen, or entertainers, are exponents of 'Black Magic.' It is to be regretted that men destroy the body with narcotics; how much more to be deplored is the paralysis of the rational will power such as occurs in the hypnotic subject! No greater evil menaces society than ignorant experimenting with hypnotism."

While applauding a warning such as this, fruitless though it will be, let it be said that all experimenting with hypnotism is ignorant. The physician who parades his medical diploma as proof of a scientific omniscience

is as ignorant of hypnotism as the showman, who is at least honest enough to avow his whole-hearted pursuit of the dollar. A mere attention to the accessible facts of hypnotism leads practically nowhere. There is no guide to the mysteries of hypnotism except in the study of occultism, and those who study occultism are wise enough to avoid the terrible karma of the modern sorcery that so recklessly coins the freedom of the human will into money.

But the chief sinners are now no longer either the physicians or the showmen. They are to be found in the commercial colleges where courses in mental suggestion and mental thuggery are now valued more highly than proficiency in book keeping or finance. With an elaborate care that reeks of damnation the student is shown a thousand arts and devices by which his victim may be attacked by subtle mental forces that rob him of his free will and his right of choice. If it is allowed to continue it must spell the doom of civilization, because the day must inevitably come when the public will awake to what is going on in their midst and the hideous menace that it implies, and then there will be a panic of terror and resentment that nothing can quell. H. P. Blavatsky sounded her word of warning at a time when hypnotism was no more than a scientific plaything. She predicted the havoc that it must bring in its train, and her prediction cannot be far short of fulfilment when we find that diablerie of this kind has become a recognized part of the commercial curriculum.

Mr. F. L. Rawson, a lecturer on what he doubtless supposes to be Occultism, is quoted by the eastern press as saying that the "human mind fits into the body as a hand into a glove." We receive the information thankfully, while noting that Mr. Rawson's lecture has called forth quite a number of confirmatory testimonies to the same effect. Thus we are reminded by one scribe that Dr. Baraduc of Paris succeeded in photographing his wife's "soul" at the moment of death, that Andrew Jackson Davis gives an account of a similar phenomenon, and that Dr. Patrick Donald secured some admirable negatives of "souls" at the Mercy Hospital, Chicago. But the culmination of all this absurdity comes from an eastern physician who placed a dying man on a scales and found that at the moment of death the body lost in weight to the extent of one ounce and a half. So now we know the exact weight of the soul.

What a curious medley of nonsense, most of it coming from persons who would doubtless claim to be scientific. Now we may grant the reality of the phenomena. We may be quite willing to believe that these people did actually see what they describe, and that the body of the dying man, thus considerately placed on a scales, did truly lose weight to the extent of an ounce and a half. But what of it? What justification is there for associating these things with the human soul? Is it not conceivable that the body loses something besides the Soul at the moment of death, as indeed it does? If Theosophists were to show such incapacity for logical deduction, such recklessness of assertion, the whole pack of Researchers would be after them in full cry, and rightly so. But apparently the monkeys of science are sacrosanct, and able alike to command the columns of our newspapers and the credulities of the public.

There is of course no reply to such puerilities, no possible refutation of the absurdities of those who are incapable of understanding that there are realities in nature that elude the scalpel, the test tube, and the weighing machine. Materialism as a creed is bad enough in all conscience, but the materialism that is a mere mental debility is far worse.